

REPORT

NATIVE PAPERS

ON
FOR THE
Week ending the 29th June 1889.

CONTENTS:

	Page.		Page.
I.—FOREIGN POLITICS.		(f)—Questions affecting the land—	
Government and the Chittagong hill tribes ...	543	Nil.	
Sikkim ...	544		
II.—HOME ADMINISTRATION.		(g)—Railways and communications, including canals and irrigation—	
(a)—Police—		A branch railway line from Jadabpore-Navaram to Satkhira ... 550	
Sannyasis and Fakirs in the Gyabanda sub-division...	ib.	The bridge over the khal at Bagnan, in the district of Howrah ... ib.	
A conference of the employes of the Sadulyapore Police ...	ib.	The Nattra station on the Diamond Harbour line ... ib.	
Decoity at Choubesa and Ajahpore in the district of Burdwan ...	ib.	A road from Badhuhata to Sovanali's hat in Khulna... 551	
The District Superintendent of Police, Burisal ...	545	The Sahebgunge railway station ... ib.	
Mr. Wilcox and his special clerk ...	ib.	Bad roads at Brindabunpore in Burdwan... ib.	
A petition of the people of the village of Bagnon-Bainon in the district of Howrah ...	ib.	(h)—General—	
The Sub-Inspector of Police, Syampore thana, in the district of Howrah ...	ib.	Appointment of Mussulmans to high posts ... ib.	
Thefts at Chawkmirpore in Dacca ...	ib.	The late ex-King of Oudh ... 552	
Incendiarism at Sidipata in Jessore ...	546	Burma ... ib.	
An obscene Bengali book ...	ib.	Mr. Smith, M.P., on factory labour in India ... ib.	
(b)—Working of the Courts—		Inquiry into coolie recruiting ... 553	
Baboo Nagendra Nath Ghose, Deputy Magistrate of Burdwan ...	ib.	The Lieutenant-Governor on the educated youths of Bengal ... ib.	
A woman sentenced to death ...	ib.	The Pioneer on the Contagious Diseases Acts ... ib.	
(c)—Jails—		Mr. Phillips as Editor of the Calcutta Review ... ib.	
Jail administration in Bengal ...	ib.	Promotion among clerks in the office of the Bengal Board of Revenue ... ib.	
(d)—Education—		The Postal Department and the Congress ... 554	
Pathshalas in Rungpore ...	547	The outstill at Dasaghara, in the district of Howrah ib.	
The University Examinations ...	ib.	A post office at Sankari in Burdwan ... ib.	
Technical education in India ...	ib.	The Patna Missionary case ... ib.	
The proposed University Committee of Enquiry ...	548	Prevention of famine in this country ... ib.	
An educational appointment in Uluberiah ...	ib.	III.—LEGISLATIVE.	
The Calcutta University ...	ib.	The Railways Bill ... 555	
The list of junior scholars ...	ib.	The proposed law for lepers ... ib.	
The proposed University Committee ...	ib.	The Leprosy Bill ... ib.	
The affiliation of St. Joseph's School to the Calcutta University ...	549	The Charitable Endowments Bill ... ib.	
The Calcutta University Examinations ...	ib.	A Bill relating to devottar and pirottar properties ... ib.	
(e)—Local Self-Government and Municipal Administration—		A law for lepers ... 556	
Sale of articles of food by persons suffering from infectious diseases ...	ib.	The leper question... ib.	
A hard rule ...	ib.	The Contagious Diseases Act ... ib.	
The ferry ghât at Mahishbrekha, in the district of Howrah ...	ib.	The Leper Bill ... ib.	
Municipal assessment in Calcutta under the new law ib.		IV.—NATIVE STATES.	
		Lord Lansdowne's Cashmere policy ... 557	
		Cashmere ... ib.	
		The Tipperah Raj ... ib.	
		The Tipperah Raj ... 558	
		V.—PROSPECTS OF THE CROPS AND CONDITION OF THE PEOPLE.	
		Distress in the Diamond Harbour sub-division ... 559	
		The distress in the country and Sir Steuart Bayley's duty ... ib.	

	Page.
A special correspondent's account of the distress in the Diamond Harbour sub-division ...	561
Mr. Bolton on the distress in Diamond Harbour ...	563
Mr. Bolton's report on the distress in the Diamond Harbour sub-division ...	564
Distress in Bengal, Behar, and Orissa ...	ib.
Distress in Angul ...	ib.
The Queen's message of sympathy ...	ib.
Distress in different parts of Bengal ...	565
Distress in Orissa ...	ib.
The distress in Bengal ...	ib.
A private enquiry into the distress in the Diamond Harbour sub-division ...	ib.
Distress in the country ...	566
Scarcity at Gopinathpore in Bogra ...	567
Scarcity in the Jalamutha and Sujamutha pergunnahs in Midnapore ...	ib.
The distress in Diamond Harbour and Ganjam ...	ib.
The <i>Indian Daily News</i> newspaper on Mr. Bolton's report on the distress in the Diamond Harbour sub-division ...	568
Prospect of the crops at Khasmara, in the district of Howrah ...	569

VI.—MISCELLANEOUS.

Prince Albert Victor's proposed visit to India ...	ib.
Lord Connemara ...	ib.
The Shylock Englishman ...	ib.
Mr. Pearce, of the tea-garden at Kumvir in Cachar ...	571
The temple of Tarkeswar ...	ib.
Mr. Selby, the Manager of the Nowhatta Indigo Concern in Jessore ...	ib.
The <i>Dacca Prakash</i> newspaper on famine in India ...	572
Government and the people ...	ib.
Ravages of tigers and wild boars at Naurashi in Rungpore ...	ib.

The condition of village Augrali in Jessore ...	573
Prince Albert Victor's proposed visit to India ...	ib.
Government and the native press ...	573

URIYA PAPERS.

Deaths from cholera in the Balasore district ...	ib.
Cholera mortality in Nayagurh ...	ib.
Relief measures in Bhograi ...	ib.
Distress in Cuttack ...	ib.
The Rajah of Kanika as a feeder of the famished ...	574
Scarcity in Angul ...	ib.
A fire in Cuttack town ...	ib.
The second mastership of the Balasore Zillah School ...	ib.
The Sheebpore Engineering College ...	ib.
Administration of justice in Orissa ...	ib.
Improved agricultural prospects in Bhograi and Balasore ...	ib.
Raja Baidyanath's <i>annachatra</i> in Cuttack town ...	575
A public movement in Cuttack for relief of distress ...	ib.
A charitable Uriya lady ...	ib.
Distress in Angul ...	ib.
Private relief works in Keonjhar ...	ib.
Private relief works in Barumba ...	ib.
Deaths in the Ganjam famine. A railway line along the coast of Orissa ...	576
Cholera in the Balasore district ...	ib.
Cholera in the Cuttack and Pooree districts ...	ib.
Cholera mortality in Angul ...	ib.
A technical school in Cuttack ...	ib.

ASSAM PAPERS.

Jail officers in Assam ...	ib.
The English atrocities in Upper Burma ...	577
India under English rule ...	ib.
Mr. Twidale ...	578

LIST OF NEWSPAPERS.

No.	Names of newspapers.	Place of publication.	Reported number of subscribers.	Dates of papers received and examined for the week.
BENGALI.				
<i>Monthly.</i>				
1	"Kasipore Nibasi" ...	Kasipore, Burrisal ...	30	Assar 1296 B. S.
<i>Fortnightly.</i>				
2	"Ahammadi" ...	Tangail, Mymensingh	450	15th Jaistha & 1st Assar 1296 B.S.
3	"Ave Maria" ...	Calcutta	.....
4	"Divakar" ...	Ditto	.....
5	"Gaura Duta" ...	Maldah	.....
6	"Purva Bangabasi" ...	Noakholly	.....
7	"Purva Darpan" ...	Chittagong	700	
8	"Uttara Banga Hitaishi" ...	Mahiganj, Rungpore...	.....
<i>Weekly.</i>				
9	"Arya Darpan" ...	Calcutta	102	7th June 1889.
10	"Bangabasi" ...	Ditto	20,000	22nd ditto
11	"Burdwan Sanjibani" ...	Burdwan	302	18th ditto.
12	"Chandra Vilash" ...	Berhampore	250	
13	"Charuvarta" ...	Sherepore, Mymensingh	500	17th ditto.
14	"Chattal Gazette" ...	Chittagong	800	
15	"Dacca Prakash" ...	Dacca	1,200	
16	"Education Gazette" ...	Hooghly	885	21st ditto.
17	"Faridpur Hitaishini" ...	Faridpur	.....
18	"Garib" ...	Dacca	3,000	
19	"Grambasi" ...	Uluberia	800	22nd ditto.
20	"Gaurab" ...	Ditto	.....
21	"Guru Charana" ...	Calcutta	.....
22	"Hindu Ranjika" ...	Beauleah, Rajshahye...	300	19th ditto.
23	"Jagatbasi" ...	Calcutta	750	
24	"Murshidabad Patrika" ...	Berhampore	508	
25	"Murshidabad Pratinidhi" ...	Ditto	350	
26	"Navavibhakar Sadharani" ...	Calcutta	600	24th ditto.
27	"Prajá Bandhu" ...	Chandernagore	995	21st ditto.
28	"Pratikar" ...	Berhampore	600	21st ditto.
29	"Rungpore Dik Prakash" ...	Kakinia, Rungpore	205	13th ditto.
30	"Sahachar" ...	Calcutta	500	19th ditto.
31	"Samaya" ...	Ditto	3,806	21st ditto.
32	"Sanjivani" ...	Ditto	4,000	22nd ditto.
33	"Sansodhini" ...	Chittagong	800	
34	"Santi" ...	Calcutta	3,723	26th ditto.
35	"Saráswat Patra" ...	Dacca	300	
36	"Som Prakash" ...	Calcutta	1,000	24th ditto.
37	"Srimanta Saudagar" ...	Ditto	.....
38	"Sulabha Samachar o Kusadaha" ...	Ditto	800	21st ditto.
39	"Surabhi o Pataka" ...	Ditto	700	20th ditto.

No.	Names of newspapers.	Place of publication.	Reported number of subscribers.	Dates of papers received and examined for the week.
<i>Daily.</i>				
40	"Dainik o Samáchar Chandriká" ...	Calcutta ...	1,500	23rd to 26th June 1889.
41	"Samvád Prabhákar" ...	Ditto ...	800	21st to 27th ditto.
42	"Samvád Purnachandrodaya" ...	Ditto ...	300	21st to 27th ditto.
43	"Banga Vidyá Prakáshiká" ...	Ditto ...	500	
ENGLISH AND BENGALI.				
<i>Weekly.</i>				
44	"Dacca Gazette" ...	Dacca ...	.....
HINDI.				
<i>Monthly.</i>				
45	"Darjeeling Mission ke Másik Samachár Patrika." ...	Darjeeling ...	20	
46	"Kshatriya Pratiká" ...	Patna ...	200	
<i>Weekly.</i>				
47	"Aryávarta" ...	Calcutta ...	1,500	8th June 1889.
48	"Behar Bandhu" ...	Bankipore ...	.....
49	"Bhárat Mitra" ...	Calcutta ...	1,653	6th ditto.
50	"Sár Sudhánidhi" ...	Ditto ...	500	3rd & 10th June 1889.
51	"Uchit Baktá" ...	Ditto ...	4,500	
52	"Hindi Samáchar" ...	Bhagulpore ...	1,000	
PERSIAN.				
<i>Weekly.</i>				
53	"Jám-Jahán-numá" ...	Calcutta ...	250	7th & 14th ditto.
URDU.				
<i>Weekly.</i>				
54	"Aftal Alum Arrah" ...	Arrah ...	300	
55	"Akhbar Tusdiq-i-Hind" ...	Calcutta ...	.....
56	"Anis" ...	Patna ...	.....
57	"Gauhur" ...	Calcutta ...	196	11th ditto.
58	"Sharaf-ul-Akbar" ...	Behar ...	150	
59	"Al Punch" ...	Bankipore ...	.....	3rd & 10th ditto.
<i>Bi-weekly.</i>				
60	"Darusaltanat" ...	Calcutta ...	340	9th ditto.
<i>Daily.</i>				
61	"Urdu Guide" ...	Calcutta ...	212	
URIA.				
<i>Monthly.</i>				
62	"Asha" ...	Cuttack ...	.....
63	"Taraka and Subhavartá" ...	Ditto ...	.....
64	"Pradip" ...	Ditto ...	.....
65	"Samyabadi" ...	Ditto ...	.....
<i>Weekly.</i>				
66	"Dipaka" ...	Cuttack ...	.....	8th & 15th ditto.
67	"Utkal Dípiká" ...	Ditto ...	444	8th & 15th ditto.
68	"Balasore Samvad Váhika" ...	Balasore ...	205	6th & 13th ditto.
69	"Urya and Navasamvád" ...	Ditto ...	600	5th & 12th ditto.
PAPERS PUBLISHED IN ASSAM.				
BENGALI.				
<i>Fortnightly.</i>				
70	"Silchar" ...	Silchar ...	500	17th ditto.
<i>Weekly.</i>				
71	"Paridarshak" ...	Sylhet ...	450	- -

I.—FOREIGN POLITICS.

THE *Surabhi o Patáká*, of the 20th June, says that English aggressiveness is mainly responsible for the raids which the Chittagong hill tribes are in the habit of making into British territory. Scar-

SURABHI O PATAKA,
June 20th, 1889.

Government and the Chittagong hill tribes.

city of food in their own country, and the prospect of obtaining a rich booty, lead wild tribes all over the world to attack their civilised neighbours. In the case of the wild tribes living in the Chittagong Hill Tracts, however, an additional motive for the raids in question is found in the aggressiveness of the English, who have entered into their country, robbed them of their independence, deprived them of their right to forest produce enjoyed by them from time immemorial, and imposed various restrictions upon them.

Chittagong came into the hands of the English in 1760. Not satisfied with the possession of the plains, the English cast wistful glances at the hill tracts and levied a tax on the cotton grown in the hills. This led to the levying of taxes upon British subjects by Ramukhan in 1777, and consequent stoppage of all communication between the hills and the plains. As this led to no result, the English abandoned their policy of coercion and adopted milder measures.

In 1784 the Governor of Chittagong was requested to take steps with a view of inducing the wild tribes to live peacefully as cultivators of the soil. This request was not given effect to. In 1829, Mr. Halhead, Commissioner, wrote to say "that the hill tribes were not British subjects, but merely tributaries, and that he recognised no right on the part of the English to interfere with their internal arrangements." Notwithstanding all this, the Chiefs of the wild tribes, to quote Captain Irwin's words, "were gradually brought under English influence, and by the end of the 18th century every leading Chief paid to the Chittagong Collector a certain tribute to purchase the privilege of free trade between the inhabitants of the hills and the men of the plains. These sums were at first fluctuating in amount, but gradually were brought to specified and fixed limits, eventually taking the shape, not of tribute, but of revenue paid to the State." Thus in the course of a century the tribes lost their independence and became first tributaries to, and then subjects of, the British Government. Act XXII of 1860, by which the Hill Tracts of Chittagong were separated from the district of Chittagong and placed under a distinct officer, took away whatever power still remained in the hands of the Tributary Chiefs. This enraged their independent brethren, who invaded Tipperah in 1860 and made several raids upon British territory between 1865 and 1867. The English took no steps to punish the tribes. At last, emboldened by their inaction, the tribes more than once invaded Cachar between 1870 and 1871. They killed several Englishmen and took away the daughter of a planter. This loss of the lives of their own countrymen and this insult to a white lady roused the English to action. Two English Generals were sent to punish the tribes. After that no raids were heard of for five years.

So much for the raids of the independent tribes. As for the tribes who have become British subjects, their poverty is increasing, and they themselves are being oppressed. Formerly Rajah Harischandra Raya and two other Rajahs used to collect tolls in the Kornofuli and other rivers, and gave some revenue to the English for this privilege. But the avaricious Englishmen have since deprived the Rajahs of the privilege, and are themselves collecting the tolls. The English have, by Act VII of 1865, brought 5,670 square miles out of 6,882 square miles, the total area of the Hill Tracts, under the Forest Department, and pro-

hibited the tribes living within that area from taking its forest produce without paying a fee to the British Government. The mountaineers used to burn jungle in order to clear the soil for the purpose of cultivation. But as this mode of clearing jungle leads to unnecessary destruction of trees, Government is trying to abolish the custom.

DAINIK-O-SAMACHAR
CHANDRIKA,
June 23rd, 1889.

2. Referring to the statement made in the *Darjeeling News* newspaper, that Sikkim will not be annexed, the *Dainik o Samachar Chandrika*, of the 23rd

Sikkim.

June, observes as follows :—

The object of the *Darjeeling News* in harping in the strain it is doing is clear. That Sikkim will not be annexed means the same thing as that Cashmere has not been annexed. Though Cashmere has not been formally annexed like Burma, it has been annexed for all practical purposes. The Government of a State by a Council presided over by the Resident or Political Agent is one way of annexing it, and directly annexing a State by force is another way of annexing it; and the only difference between the first and the second mode of annexation is that guns are needed (except where the State to be annexed is very weak) in the second and are not needed in the first. But this difference notwithstanding, both annexations are annexations pure and simple. It is all over, in fact, with the Sikkim State. The fate of the Rajah has been sealed long since, and all Sikkim is doomed.

II.—HOME ADMINISTRATION.

(a)—Police.

RUNGPORE DIK
PRAKASH,
June 13th, 1889.

3. A correspondent of the *Rungpore Dik Prakash*, of the 13th June, says that the police of the Gyebanda sub-division is making secret enquiries about *sannyasis* and *fakirs* in a manner which will probably make it difficult for those people to remain there.

Sannyasis and *fakirs* in the Gyebanda sub-division.

RUNGPORE DIK PRAKASH.

4. Another correspondent of the same paper says that there was a private conference of the employes of the Sadulyapore police for concerting measures for putting down thieves and *budmashes*.

A conference of the employes of the Sadulyapore police.

But the writer cannot understand why the conference was so secretly held.

BURDWAN SANJIVANI,
June 18th, 1889.

5. The *Burdwan Sanjivani*, of the 18th June, says that the dacoities at Choubesa and Ajhapur, within the jurisdiction of thana Jamalpur, in the district of Burdwan, reported in a previous issue of

this paper (*see* Report on Native Papers for week ending 1st June, paragraph 4), were of a serious nature. As regards the dacoity at Choubesa, the police investigation into it was of a most perfunctory nature. Though information of the dacoity was given at the Jamalpur thana on the day following the night in which it was committed, still no policeman came to enquire on that day. On the day next following a head-constable came, and the first thing he did was to use threatening language to the man in whose house the dacoity was committed. The reason why the man received such treatment from the head-constable was that he omitted to pay anything to that officer. Upon being asked by the head-constable whether he could identify any of the dacoits, the man said he could identify more than five of them. This displeased the policeman very much, and he abused the man. He was wounded by the dacoits, and the policeman ought to have sent him to hospital before commencing the investigation. But he did not send him to hospital until the next day. The head-constable remained at Choubesa for four or five days, and then returned to the thana without being able to

find any clue to this dacoity. At the request of the respectable people of Panchra, the District Superintendent of Police, Burdwan, has sent a new Sub-Inspector of Police to the Jamalpur thana to re-investigate the case, and it is hoped that the dacoits will now be traced. Is not the police to blame in this case for not commencing the investigation immediately on receiving information of the dacoity, and for not sending the wounded man to hospital before commencing the investigation?

6. The *Sahachar*, of the 19th June, refers to the case of Mr. Wilcox, District Superintendent of Police, Burisal, and his special clerk, and says that the facts of the case, if true, are calculated to throw

SAHACHAR,
June 19th, 1889.

The District Superintendent of Police, Burisal.

discredit on the Police Department. It was very improper for the Police Superintendent to dismiss his clerk, who committed no offence. Government ought to interfere in the matter.

7. The *Samaya*, of the 21st June, cannot approve of the action of the Inspector-General of Police in the matter of upholding the order of dismissal passed by

SAMAYA,
June 21st, 1889.

Mr. Wilcox and his special clerk.

Mr. Wilcox, District Superintendent of Police, Burisal, on his special clerk. Of course dismissal is the proper punishment for an officer who refuses to obey the orders of his superiors. But in this case the special clerk did not disobey any lawful order of his superior officer. Mr. Wilcox's refusal to grant leave to a Christian clerk of his on the occasion of the Christmas holidays was an illegal act in itself, because he had no power to refuse leave to any of his subordinates on the occasion of a gazetted holiday. The object of the refusal was to prevent the clerk's marriage with a European lady. The Lieutenant-Governor should look to this matter.

8. The *Gramvāsi*, of the 22nd June, has published a petition, under the signature of the ryots of Bagnon-Bainon, the substance of which is given below:—

GRAMVASI,
June 22nd, 1889.

A petition of the people of the village of Bagnon-Bainon in the district of Howrah.

Before the Bengali year 1290 there were four chowkidars in the village Bainon, within the jurisdiction of thana Bagnon, who held *chakran* land. One of them died, but no new chowkidar was appointed in his place. In 1290 Bengali year, a punchayet was established in the village, and the members of the punchayet appointed a new chowkidar on Rs. 6 per month. This sum was charged upon the villagers. This went on for two or three years, after which the punchayet began to realise this sum from amongst the poor residents of only one quarter of the village, called the *Majherpara*. As this caused much hardship to the people concerned, they applied for relief to the Magistrate of Howrah, and the police was deputed to enquire into this complaint. But nothing has yet been done in the matter. The petitioners now ask that either the chowkidari tax should be abolished, and the new chowkidar dismissed, or the tax should be levied over the whole village. The Deputy Magistrate of Uluberiah should look to the matter.

9. The same paper says that the Sub-Inspector of Police, Syampur thana, sub-division Uluberia, district Howrah, has commenced to oppress the people. The other day he angrily gave chase to one Nil

GRAMVASI.

The Sub-Inspector of Police, Syampur thana, in the district of Howrah.

Mani Jana of Purulpara, who went to the thana to take delivery of goods on the strength of a *hukum nama*. The Sub-Inspector has also, with a view of serving some purpose of his own, declared a released convict innocent.

10. A correspondent of the *Bangabāsi*, of the 22nd June, complains of the increase of thefts at Chawkmirpur, a village in the Manickgunge sub-division of the

BANGABASI,
June 22nd, 1889.

Thefts at Chawkmirpur in Dacca.

Dacca district. The punchayets are indifferent in the matter.

BANGABASI,
June 22nd, 1889.

11. Another correspondent of the same paper complains of the incendiarism practised by *budmashes* at Sidipata, a village in Jessore. The practice has existed for several years, and nothing has been done to put a stop to it.

SOM PRAKASH,
June 24th, 1889.

12. The *Som Prakash*, of the 24th June, says that an obscene book called 'Vesya-Sastra' (a treatise on prostitution) has been recently published in Calcutta. An obscene Bengali book. Will not Mr. Lambert, Commissioner of Police, take steps to stop its circulation, and thereby save society and the school-boys of Calcutta from the danger with which they are threatened?

(b)—Working of the Courts.

SURABHI O PATAKA,
June 20th, 1889.

13. A correspondent of the *Surabhi o Patáka*, of the 20th June, refers to the arrest of Baboo Lalitmohan Raya, Talukdar of Burdwan, under a warrant issued by Baboo Nagendra Nath Ghose, Deputy Magistrate of Burdwan, (see Report on Native Papers for week ending the 8th June 1889, paragraph 8), and remarks as follows:—

At the time when the warrant was issued against him, Lalit Baboo was residing in Burdwan, and the people who visited him found him in good health. Not only this, but a gentleman made an affidavit in the Court of the Deputy Magistrate stating that Lalit Baboo was in good health. This made the matter worse, and the Deputy Magistrate, who is a lover of truth, refused to believe Dr. Kaliprasanna Choudhuri, who had given a certificate to the effect that Lalit Baboo was unable to attend Court. He accordingly took the only means in his power for securing the attendance of Lalit Baboo in his Court. Baboo Nagendra Nath Ghose is born of a good and respectable family, and has received a good education. By condemning his lawful and impartial action in the matter, the editors of newspapers have only proved themselves men of inexperience and of little discretion.

SANJIVANI,
June 22nd, 1889.

14. Referring to the sentence of death passed on a woman of Bussirhat for murdering her two children, the *Sanjivani*, of the 22nd June, requests the Lieutenant-Governor to make a careful inquiry into the condition of the woman, and says that if she be really not in her senses she should not be hanged.

(c)—Jails.

BANGABASI,
June 22nd, 1889.

15. The *Bangabási*, of the 22nd June, says that the number of prisoners has so largely increased that one cannot be sure that there will not be another Black Hole massacre if greater accommodation is not soon provided in the jails. It is admitted in the Jail Report for 1888 that the mortality was greater in the year under review than in the year preceding it. But it is at the same time stated that "the increased death-rate does not appear to be in any way due to any relaxation in the efforts of the jail authorities to keep up a high sanitary standard;" and again:—"It must be remembered that in Bengal every prisoner sentenced to rigorous imprisonment receives full labouring diet, that no scales of short diet are in use." God only knows whether this is true. But there are misgivings on this head in the writer's mind. The number of prisoners has increased, the price of rice and pulses has risen, and yet the cost of feeding prisoners per head has diminished. Was the appetite of the prisoners then duller?

If Government be angry on account of the writer's saying such things, there can be no help for it. The writer must plainly say that he is unable to believe every statement contained in the report. If ever truthful and truly impartial men inspect the jails, the writer's misgivings will be removed. God only knows whether such an arrangement for the inspection of jails there will ever be.

The writer is surprised that the Lieutenant-Governor, though expressing his regret that Judges and Magistrates did not inspect the jails so often as they should have done, has yet expressed himself satisfied with the jail report on the strength of what the jail officers alone have said regarding the jail administration.

(d)—Education.

16. The *Rungpore Dik Prakash*, of the 13th June, says that there are now too many pathsalas in and about Rungpore. There are several pathsalas in each village, but this is injurious to the country; for the instruction imparted in the majority of these pathsalas is not satisfactory.

Pathsalas in Rungpore.

The Gurumahasayas of Rungpore are students who have left their studies from the second or the first class in middle class schools. These Gurumahasayas are generally big dull-headed boys who have been compelled to leave school on account of the pressure put upon them by their teachers, or on account of the jeers of their fellow-students. They somehow secure a grant from the Sub-Inspectors of Schools, who do not look to their qualifications in disposing of their applications for aid.

Before aid is granted to any Gurumahasaya, his qualifications should be enquired into; otherwise the future of the students will be blasted. Gurus should be selected with greater care than the teachers of middle class schools, for if the elementary instruction be defective, all higher instruction will be defective too. With proper care better men than the present class of gurus can be obtained. It is necessary to this end that the number of pathsalas should be reduced. There should in fact be only one pathsala for 8 or 10 villages, and gurus should be paid according to their qualifications.

The middle class schools have prospered under the management of the District Boards, but the pathsalas have not. The District Boards should attend to the matter.

RUNGPORE DIK
PRAKASH,
June 13th, 1889.

17. The *Charuvarta*, of the 17th June, says that the manner in which the fortunes of the candidates for the University Examinations are tried is such that many teachers have come to regard those examinations as a sort of lottery. They say that in the years in which they teach most carefully, the University does not pass more than 25 per cent. of their students, but in the years in which they do not teach their students with much care the University passes 80 per cent. of them. It is no wonder therefore that they should often sit with folded hands resigning their students to fate.

CHARUVARTA,
June 17th, 1889.

Irregularities in conducting the examinations are making it difficult for people to earn their livelihood, and with this difficulty in earning a livelihood many evils are creeping into society.

18. The *Burdwan Sanjivani*, of the 18th June, has grave doubts whether technical schools and workshops connected therewith will do much good to the country. In the face of European competition, the indigenous arts and manufactures of India are daily losing ground, and articles of native workmanship are being driven from the market, so much so that the members of the manufacturing and artisan castes are now giving up their respective

Technical education in India.

BURDWAN SANJIVANI,
June 18th, 1889.

callings and giving their sons English education in order to fit them for Government service. Such being the case, there is not the slightest chance that the sons of the respectable classes in this country, who are now so anxious to receive a technical education, will ever find their technical knowledge advantageous either to themselves or to their country. Let them have technical education by all means, but let them not think that technical education alone will improve the material condition of the country.

SURABHI O PATAKA,
June 20th, 1889.

19. The *Surabhi o Patáká*, of the 20th June, hopes that the Committee, which it has been proposed to appoint to investigate the cause of the large failure at the last University Examinations, will thoroughly sift the subject of their enquiry and take steps to do justice to the boys who got plucked at the last examination.

The proposed University Committee of Enquiry.

GRAMVASI,
June 22nd, 1889.

20. The *Grámvási*, of the 22nd June, takes exception to the appointment of Baboo Prasanna Kumar Chatterjee, educational clerk in Uluberia, in place of Baboo Jadavkrishna Raya, Sub-Inspector of Schools, now on leave. Could no better man be found?

An educational appointment in Uluberia.

SANJIVANI,
June 22nd, 1889.

21. The *Sanjivani*, of the 22nd June, hopes that the proposal to appoint a Committee to inquire into the causes of the large failures in the recent University Examinations will not end in smoke.

The Calcutta University.

SANJIVAN.

22. The same paper complains of the delay that has occurred this year in publishing the list of junior scholars. The Colleges have opened after the long vacation, but the students have not been able to get themselves admitted into them on account of the non-publication of the list in question. The Director of Public Instruction is enjoying the pleasant breeze of Darjeeling, and is indifferent to the matter. Is there no one to stop these irregularities? The Lieutenant-Governor is requested to send a warning to the Director to take up the matter in earnest.

The list of junior scholars.

SANJIVANI.

23. Referring to the requisition addressed to the Registrar of the Calcutta University by some members of the Senate for the appointment of a Committee to inquire into the causes of the unsatisfactory results of this year's Arts Examinations, the *Sanjivani*, of the 22nd June, says that as the results of the Medical and Engineering Examinations have been even worse than those of the Arts Examinations, it is not clear why the requisition in question was not signed by any members of the Medical and Engineering faculties.

The proposed University Committee.

Supposing the Committee asked for is appointed, it is certain that it will do little good if its action is limited to ascertaining the causes of the unsatisfactory result of the last Arts Examinations. The present examination system of the University is radically defective, and so long as that system itself is not improved, the results of the examinations will continue to be unsatisfactory. If the University authorities be really anxious to remedy the evils which exist in this connection, they should extend the sphere of action of the proposed Committee. The Committee should also take the evidence of outsiders, for without such evidence many of the defects and irregularities which it is necessary to ascertain will not be brought to light.

If the proposed Committee is to be of any use, it is necessary that in appointing it the Fellows of the University should be actuated by the desire to ascertain the truth with a view of remedying existing evils and not by the desire to vindicate themselves and their own acts.

24. The *Dainik o Samáchar Chandriká*, of the 24th June, says that the affiliation of St. Joseph's School, Darjeeling to the Calcutta University will be a source of race distinction. In the last University Examination the result as regards the candidates sent up by the schools at Kurseong and Darjeeling was published in the month of March, before the result of the examination of other candidates was out. This invidious distinction in favour of hill schools has been made by the University authorities at the direction of high officials. The affiliation of St. Joseph's School will only increase race distinction in the matter of University Examinations.

The affiliation of St. Joseph's School to the Calcutta University.

DAINIK-O-SAMACHAR
CHANDRIKA,
June 24th, 1889.

25. Referring to the requisition addressed to the Registrar of the Calcutta University with a view to an early meeting of the Senate being called to enquire into the cause of the large percentage of failure in the different Arts Examinations this year, the same paper expresses the hope that the meeting will be largely attended by independent members. The writer is sorry to find that the number of *ap ke waste* members has increased in the Calcutta University.

The Calcutta University Examinations.

DAINIK O SAMACHAR
CHANDRIKA.

(e)—*Local Self-Government and Municipal Administration.*

26. The *Arya Darpan*, of the 7th June, approves of the rule made by the Cawnpore Municipality, that no person suffering from any infectious disease should sell or touch articles of food, and says that a similar rule should be speedily made in Calcutta. The writer cannot say why the Calcutta Municipality is indifferent in the matter.

Sale of articles of food by persons suffering from infectious diseases.

ARYA DARPAN,
June 7th, 1889.

27. The *Gauhar*, of the 11th June, refers to the rule prohibiting the sale of beef and other objectionable articles in shops on the sides of public roads, except those in markets, and says that when Hindus are allowed to sacrifice goats before the goddess Kali on the public road in different parts of the town, it is difficult to understand why the Mahomedans should not be similarly permitted to sell beef on the public roads in the different parts of the town.

A hard rule.

GAUHAR,
June 11th, 1889.

28. The *Grámvási*, of the 22nd June, complains that the lessee of the ferry at Mahisrakha, in the district of Howrah, has not yet constructed a jetty at that ferry, and that people therefore have to wade through half the river before reaching the ferry boat.

The ferry ghat at Mahisrakha, in the district of Howrah.

GRAMVASI,
June 22nd, 1889.

29. The *Som Prakásh*, of the 24th June, says that the assessment of the house rate in Calcutta under the provisions of the new Calcutta Municipal Act will result in much oppression. It appears from the Municipal Administration Report of Calcutta for 1887-88 that out of Rs. 26,22,629, the total amount of the municipal rates levied in Calcutta, so large a sum as Rs. 2,50,000 had to be realised with the aid of the Warrant Department. This shows clearly that the people are unable to pay even the rates assessed under the old Act. It should therefore be easy to imagine how the people will fare when they will have to pay higher rates under the new system of assessment. Under the new system the house-rate will be doubled and trebled throughout the town. To explain this by an example. Under the present system of assessment the amount of the rent of a house not intended to let is fixed at a lower sum than the house would fetch if actually let. Thus the annual income of a one-storied house, with seven or eight *cottahs* of land attached to it, is now fixed at about

Municipal assessment in Calcutta under the new law.

SOM PRAKASH,
June 24th, 1889.

Rs. 156, that is to say, 12 times Rs. 13, the amount of its estimated monthly rent. But under the new system of assessment the annual income of the same house will be fixed at a much higher sum. The price of the land attached to the house will probably be taken to be Rs. 8,000, the price of a *cottah* of land being estimated at Rs. 1,000, and the cost of the building will probably be assessed at Rs. 2,000, thus making the value of the entire premises Rs. 10,000. If the assessable income of the house be now fixed at 5 per cent. of its assessed value, it will amount to Rs. 500—over three times its old income. And so the house-tax of the house will be more than trebled under the new system of assessment. The old Hindu law-givers held that a wife, a son, and a slave had no right to income of any kind, and that whatever they acquired belonged to their husband, father and master respectively. Sir Henry Harrison must have had this doctrine of the Hindu law-givers in his mind when he laid down his new principle of assessment. He probably thought that the people of Calcutta have no right to their private incomes, and are bound to give everything they possess to the municipality.

(g)—*Railways and communications, including canals and irrigation.*

SULABH SAMACHAR O
KUSHADAH,
June 21st, 1889.

30. The *Sulabh Samáchar o Kushadaha*, of the 21st June, says that the authorities of the Central Bengal Railway have a man at the Jadabpore-navaran station to enquire how much traffic can be expected

A branch railway line from Jadabpore-navaran to Satkhira.

from Satkhira in the event of a branch line being constructed from that station to Satkhira. The writer can say without hesitation that a branch line to Satkhira is indispensable and will be profitable. The construction of the line, too, will not cost much. Satkhira is only 28 miles from Jadabpore, and there are no rivers or canals between those two places. No bridge will therefore be necessary. But if the line is carried further beyond Satkhira up to Budhhata, near the Sunderbuns, it will be necessary to construct a small bridge over the canal at Satkhira and a larger one over the Betna. But if the line is carried up to Budhhata it will yield a very large profit, for the largest portion of the traffic from the Sunderbuns will come by that line.

But an enquiry at Jadabpore alone will not give a correct idea of the traffic which may be expected from Satkhira. For the people of the Satkhira subdivision do not all travel on the railway from Jadabpore; some of them travelling on the line from the Baraset station, where they come from Basirhat; some from the Gobardanga station, and some from the Khulna station, where they come in boats.

GRAMVASI,
June 22nd, 1889.

31. The *Grámvási*, of the 22nd June, says that the bridge over the khal in front of the school at Baghnan is in a dangerous state. It is said that the Local Board has sanctioned some money for its repair. How is it then that the repair is not yet undertaken?

The bridge over the khal at Baghnan, in the district of Howrah.

SANJIVANI,
June 22nd, 1889.

32. The *Sanjivani*, of the 22nd June, does not understand why the authorities are trying to abolish the Nattrá station on the southern section of the Eastern Bengal State Railway. It has been allowed to exist for many years. It is wretchedly maintained (having neither a platform nor a siding), yet it is fairly remunerative. There has been a fall in its income within the last few months on account of the scarcity in the Diamond Harbour subdivision. But the income of the station, as it is, greatly exceeds its expenditure, and there are several stations in the southern section of the Eastern Bengal Railway, in the Nalhati State Railway and in the Tirhoot State Railway, whose financial position is in no way better than that of the Nattrá

The Nattrá station on the Diamond Harbour line.

station. It is true that Basuldanga and Nattrra are at a distance of two miles from each other, but Government cannot on that ground close the Nattrra station. Sodepore and Khorda, Changripota and Mullikpore, Baidyabati and Seoraphuli are nearer each other than Nattrra and Basuldanga. Again, the Basuldanga station cannot meet the requirements of the inhabitants of Nattrra and the neighbouring villages. For there are no good roads from those places to the Basuldanga station. The cost of constructing a road from those villages over marshy lands will greatly exceed the cost of maintaining the present station at Nattrra. The monthly income from the Nattrra station is Rs. 250 or Rs. 260, and sometimes more, and the cost of maintaining the station is only Rs. 80 a month. Besides, Nattrra is an important village in the 24-Pergunnahs district, and is inhabited by a large number of respectable people. Bazars are held there on Mondays and Fridays, which are attended by large numbers of people. The Hatugunge bazar is also situated close to Nattrra. If there had been platforms and sidings at the station, and if greater facilities were afforded to traders for the transmission of goods, the income of the station would have doubled by this time. It is hoped that the Lieutenant-Governor will pay due attention to the prayer of the people of Nattrra and the adjoining villages for the retention of the station.

33. A correspondent of the *Bangabasi*, of the 22nd June, says that the construction of a road from Badhuhata to Sovanali's hat in Khulna will do incalculable good to the inhabitants of six or seven villages. Will the authorities attend to the matter?

BANGABASI,
June 22nd, 1889.

34. Another correspondent of the same paper complains of the want of a waiting-room for female passengers at the Sahebgunge railway station. There is also no arrangement for accommodating respectable female passengers in the steamer which plies between Sahebgunge and Manihari.

BANGABASI.

35. Another correspondent of the same paper says that the roads at Brindabanpur in Burdwan are in such a state of disrepair that it is difficult for people to go out of their houses during the rainy season. Some parts of the roads are under water and some are full of mud. The river Khageswari, which flows through the village, requires a bridge over it.

BANGABASI.

(h)—General.

36. The *Ahmadi*, of the 28th May, referring to the opposition made to the appointment of a Mussulman Judge in the Calcutta High Court on the ground of the incompetency of Mussulmans for such a post, says that, though it is unwilling to wound the feelings of its Hindu brethren, it must speak a few words on the subject for the sake of duty and in self-interest. If the Mussulmans are really incompetent, they do not ask for high posts. In Bengal, by intelligent men is meant Hindus and by educated men is also meant Hindus. It is the Hindus, again, who get all Judgeships, Magistracies and Collectorships in Bengal. The Hindus are perhaps under the impression that the Mussulmans are all incompetent, and will not be able to discharge the duties of high posts if they are appointed to them. This is perhaps the reason why they object to the appointment of a Mussulman Judge in the Calcutta High Court. Impartiality is a thing which promotes national welfare, but envy and malice are not impartiality. The Mussulmans have long been represented as ignorant and incompetent by Hindu poets, writers and orators. To take the case of only the chief Hindu poets

AHAMADI,
May 28th, 1889.

and writers, they are represented as such in Rangalal's *Padmini Upakhyan* and in Bankim Chandra's *Durgesnandini*. Mussulmans are painted as monsters and tyrants in the works of Hindu writers. If ridiculous characters are wanted, the supply is drawn from among Mussulmans. The majority of newspaper editors belong to this anti-Mussulman class. Is it brotherliness on their parts and does it bespeak the possession by them of a good head and a good heart to oppose Mahomedan interests in this way?

The writer asks, in conclusion, whether Syud Moyazzum Hossein did not acquit himself well in the office of Additional Judge of Patna; whether Moulavi Abdul Luteef proved an inefficient Minister of Bhopal; whether Syud Amir Hossein was not able to maintain the dignity of the post of Presidency Magistrate of Calcutta; and whether the present Presidency Magistrate, Moulavi Abdul Jubbar, is making himself ridiculous. How is Syud Mahmud, again, discharging his duties in the Allahabad High Court? In the writer's opinion Syud Amir Ali is fit for a Judgeship in the Calcutta High Court, and the writer heartily prays to God that he may be elevated to the bench of that Court by the favour of Government.

GAUHAR,
June 4th, 1889.

37. The *Gauhar*, of the 4th June, says that no suitable tomb has been erected over the grave of the late Wazid Ali Shah. Government is therefore requested to raise a suitable tomb over his grave, and thus show proper marks of honour to him to whom in his lifetime it did not show proper consideration.

38. The *Darussaltanat*, of the 9th and 16th June, says that Government has not succeeded in pacifying Burma within the last three years and a half. A

DARUSSALTANAT,
June 9th & 16th, 1889.

large number of valuable Burmese lives have been lost, many English officers and troops have been killed, and the country has been devastated. The English are killing the Burmese and looting their treasure, but they are still fighting undauntedly. It seems that the so-called Burmese dacoits will fight to a man. It will therefore be waste of life and money to fight any longer with such a people. The best course now open to Government is to set up in that country a ruler chosen from Theebaw's family, and to place him under the supervision of a Resident. If Burma is placed on the same footing with a Native State, all present difficulty will end. If this is done, British prestige will rise in the estimation of the natives. Government has acted in a similar way before. Dost Mahamad was reinstated in the throne of Afghanistan when the British Government found that it was impossible to restore peace in Afghanistan. The persistent refusal of the Burmese to submit to the British yoke furnishes a strong ground for giving them a native ruler.

SAHACHAR,
June 19th, 1889.

39. The *Sahachar*, of the 19th June, says that Mr. Smith, M.P., is a religious man who not only weeps at the misery of the factory labourers in British India, but also takes an interest in the welfare of the factory labourers in the Native States of India. The other day he asked Sir John Gorst whether the Secretary of State was aware that factory labourers in some of the Native States of India are overworked, and whether he would ask the Government of India to bring pressure on those States with a view to get the hours of work in those factories reduced. Sir John Gorst replied by saying that the Secretary of State was aware of the existence of factories in the Native States of India, but saw no reason at present to ask the Government of India to bring any such pressure on those States, for it had yet to be ascertained whether or not the labourers on those factories were overworked. But does this mean that the pressure will be put hereafter? Surely the Ministry in England will commit a grave political blunder if they ruin the growing cloth manufacture of India at the request of the merchants

of Manchester! It has been already proved that the Ministry do injustice to India in matters of revenue, and if they now throw obstacles in the way of the growth of Indian manufacture, there will remain no distinction between British and Turkish rule.

If, at the request of her traders and manufacturers, England compels India to take her supply of manufactured goods from English merchants, and restricts Indian labour only to the production of raw material, then Englishmen will cease to have any title to be regarded as the members of an Imperial nation. According to Messrs. Hugh Hallet and Maclean, England conquered India simply for the purpose of advancing her own commerce, and the interests of England should be given priority to those of India in everything. Now it was not for such a consummation as this that the people of India handed over the administration of their country to Englishmen, and the sepoys of India shed their blood in battles fought by England in India. English politicians ought to conduct themselves with caution.

The India of to-day is not the India of old. The adoption of a mercantile policy at this time will ruin that very prestige for the preservation of which so much is being done by England.

40. The *Surabhi o Patáká*, of the 20th June, says that the Government of Bengal has appointed Mr. Tucker to enquire into the subject of coolie recruiting, and Mr. Tucker's enquiry is not yet over. It is rumoured that the coolies of Julpigoree and the Dooars often commit assaults on their European tea planters. What is the reason of this? The matter should be enquired into. The writer does not believe, however, that a European can conduct an investigation into a subject of this kind in an impartial spirit.

SURABHI O PATAKA,
June 20th, 1889.

41. The same paper is sorry that an experienced ruler like Sir Stuart Bayley has, in a resolution recently forwarded to the Government of India, spoken of educated Bengali youths as being more unruly, more rough and unmannerly in their carriage and bearing and more insubordinate to their teachers and guardians than other Hindu youths. This statement of the Lieutenant-Governor has the ring of the *Pioneer* in it, and there is no evidence that can be adduced in support of it.

SURABHI O PATAKA.

42. The same paper refers to the *Pioneer* newspaper's statement that the abolition of the C. D. Act has been followed by so much increase of disease, that a whole brigade of English soldiers has been rendered useless, and that the Act should therefore be revived in India; and says, why talk of the revival of the Act and not think of replacing the disabled brigade by native soldiers?

SURABHI O PATAKA.

43. The *Samaya*, of the 21st June, says that the letter addressed by the Secretary of State for India to the Government of India, asking it to furnish him with Mr. Phillips' explanation in regard to his management of the *Calcutta Review*, will be productive of no result. The Government of Bengal has promoted Mr. Phillips, and will the Secretary of State reverse the action of that Government?

SAMAYA,
June 21st, 1889.

44. The *Prajá Bandhu*, of the 21st June, directs the attention of Government to the promotion recently given to some incompetent clerks in the office of the Bengal Board of Revenue on the occasion of Mr. Meik's appointment to the Calcutta Stationery Office. The only recommendation of these clerks is that they have secured the good opinion of the higher employés in the Board by unduly flattering and humouring them.

PRAJA BANDHU,
June 21st, 1889.

SULABH SAMACHAR O
KUSHADAH,
June 21st, 1889.

45. The *Sulabh Samachar o Kushadaha*, of the 21st June, is astonished at an act of narrowmindedness on the part of the authorities of the Postal Department. Formerly some postal printing work used to be done at a native press, named the *Hope Press*. But the proprietor of that press having joined the Congress, that work is not now given to him, and is now executed by the *Pioneer Press*. There will be nothing to object to this if the rates of the *Pioneer Press* be lower than those of the *Hope Press*. But if its rates be higher than, or even equal to, those of the *Hope Press*, then this action of the Postal authorities will certainly be admitted to be an act of narrowmindedness. It will not, however, injure the Congress in any way.

GRAMVASI,
June 22nd, 1889,

46. The *Gramvasi*, of the 22nd June, says that, notwithstanding the order of Government abolishing outstills throughout the district of Howrah, excepting the subdivision of Jehanabad, the outstill at Dasaghara has not yet been abolished. The authorities should look to the matter. Again, it is not known why the outstills in the Jehanabad subdivision will not be abolished. Have the people of that sub-division no objection to the retention of those outstills? The people of Jehanabad ought to bring the matter to the notice of Government.

BANGABASI,
June 22nd, 1889.

47. A correspondent of the *Bangabasi*, of the 22nd June, complains of the want of a post office at Sankari, a village in the Burdwan district. Mails are now irregularly delivered in the village through the medium of the Sasangar post office, four miles off. About five or six hundred letters are delivered at Sankari every day, and the post office at Sasangar owes its existence to the mails which are sent from Sankari. The villagers generally, and the women in particular, are put to great inconvenience for want of postage stamps in the village. Government is requested to remove this grievance of the villagers.

DAINIK O SAMACHAR
CHANDRIKA,
June 24th, 1889.

48. In criticising the despatch from the Government of India to the Secretary of State on the Patna missionary case, the *Dainik o Samachar Chandrika*, of the 24th June, observes as follows :—

Both the High Court and the Governor-General refuse to believe that the girl Luchminia was unlawfully detained. It is natural that they should refuse to believe this. For Government and the High Court Judges, being all Christians, and therefore interested in missionary work, they cannot find it in their heart to tell publicly that Christian missionaries can unlawfully detain Hindu girls. Such a statement, if publicly made, will stop the operations of the missionaries in this country. The Governor-General blames Mr. Quinn for saying so, but the whole Hindu community approve of his proceedings.

The law lays down that all minors, male or female, should remain under the guardianship of their parents or natural guardians. The Court of Wards' Act clearly lays down that women and insane persons are always to be regarded as minors. That a woman should be regarded as a perpetual minor when she is to be deprived of her property, and that she should not be regarded as such when she is to be converted to Christianity, is a thing which looks well only in the eyes of Englishmen.

SOM PRAKASH,
June 24th, 1889.

49. The *Som Prakash*, of the 24th June, says that, by creating a Famine Fund for the purpose of putting down distress in the country, Government has no doubt done a very good thing. But the better

Prevention of famine in this country.

thing for Government to do would be to adopt measures for the prevention of distress and famine. The excavation of a large number of tanks, and the imposition of restrictions on the free exportation of grain from the country, would be among such measures. A large number of tanks will mean the maintenance of a constant and abundant supply of water in the country, with the aid of which agricultural operations may be carried on in spite of deficient rainfall; and restrictions on the exportation of grain will lead to its accumulation in the country to an extent which will enable the people to tide over years of bad harvest without much difficulty. The excavation of tanks for the prevention of famine was a measure that was practically resorted to in this country under the Hindu kings. It is stated in the Sanscrit poem *Bharabi* that so many tanks were excavated in Kuru) the name of an Indian province) in the reign of King Duryyodhana, that the province never suffered from famine in his time, and was made independent of rainfall.

III—LEGISLATIVE.

50. Referring to the Railways Bill, the *Aryāvarta*, of the 8th June, draws the attention of Government to the following grievances of the railway passengers :—

ARYAVARTA,
June 8th, 1889.

The Railways Bill.

- (1). Want of bath-rooms in the intermediate and third class carriages.
- (2). Want of privies in female carriages.
- (3). Deficient supply of good drinking water to the third class passengers.
- (4). Want of waiting-rooms for female passengers in railway stations.
- (5). Overcrowding of passengers in the third class carriages.

51. The *Cháru Vártá*, of the 17th June, says that the object of the proposed law for lepers is a noble one, but it will be necessary to see that its working is not attended with oppression.

CHARUVARTA,
June 17th, 1889.

The proposed law for lepers.

52. The *Education Gazette*, of the 21st June, refers to the proposed Leper Bill, and says that the practice of detaining lepers in asylums constructed for them obtained in many countries from early times. It existed among the Jews; probably it prevailed also among the Hindus. It is not, however, every leprosy that is contagious. Ulcerous leprosy alone is contagious.

EDUCATION GAZETTE,
June 21st, 1889.

The Leprosy Bill.

53. The *Samaya*, of the 21st June, says that it appears from the provisions of the Charitable Endowments Bill, now in the Council of the Governor-General of India, that they will in no way affect religious endowments in this country. It is desirable, however, that Government should do something to secure a proper supervision of debuttar properties in this country, and their administration in accordance with the wishes of their founders. Provisions to this effect in the Bill under notice can alone bring the lecherous Mohants of this country to their senses.

SAMAYA,
June 21st, 1889.

The Charitable Endowments Bill.

Charitable endowments should be placed in the hands of the District Local Board, and not in those of individual officers of Government, as is proposed in the Bill. For, as the people of this country are divided into a large number of religious sects, it will be impossible for officers appointed by Government to take charge of charitable endowments to administer them in accordance with the wishes of their founders.

54. The *Pratikár*, of the 21st June, says that, if Government undertake the management of *debuttar* and *pirottar* properties under law enacted for that purpose, people will no longer make religious endowments. The

PRATIKAR,
June 21st, 1889.

A Bill relating to debuttar and pirottar properties.

people have become so distrustful of Government that they see selfish designs in its every act. The reduction of expenditure in the temple of *Arnapurna* established at Benares by the Rao family has alarmed the people. Lands given away by pious zemindars to Brahmans as *brahmottar* are lands for which revenue is paid to Government by the zemindars. But by taking the road cess on account of such lands Government is making them pay revenue to it a second time, and is also frustrating the wish of the zemindars that such lands should be enjoyed by Brahmans free of charge. All this has awakened in people's mind the apprehension that if Government once undertakes the management of devottar properties it will gradually swallow them up. No decision should be come to in regard to the Bill during the Viceroy's residence at Simla.

PRATIKAR,
June 21st, 1889.

55. The same paper admits the necessity of a law for checking the spread of leprosy. But it should be seen that the law is so framed that the desired effect may be secured without committing oppression and without entailing loss of caste on anybody. It will be wrong to confine every leper. Those lepers who lead a secluded life should not be confined in asylums.

SANJIVANI,
June 22nd, 1889.

56. The *Sanjivani*, of the 22nd June, is glad to find that Government has taken up the leper question in earnest, and framed a Bill on that subject. But the writer fears lest Government's pecuniary difficulty should prevent it from establishing asylums for lepers.

SANJIVANI.

57. The same paper is sorry to hear that the Government of India will urge the Home authorities to reintroduce the Contagious Diseases Act into India, on the ground that the repeal of that Act has had disastrous results among the troops. It is stated that two out of five soldiers are suffering from venereal diseases, and the repeal of the Act is impairing the efficiency of the army. The Anglo-Indian editors, too, are for reintroducing the Contagious Diseases Act, and are ridiculing those who demanded its abolition by calling them old women. It will not matter much if the opponents of the Act be old women, and the Anglo-Indian editors be young women; but one thing is certain, that if an attempt is made to reintroduce the Act, an agitation will be made in India and England which will paralyse the efforts of the sinners.

SAMVAD PRABHAKAR,
June 24th, 1889.

58. The *Samvād Prabhākar*, of the 24th June, does not approve of all the provisions of the Leper Bill. The provision empowering the police to arrest any leper who is found begging or walking in a street for the purpose of forcible detention in an asylum is very objectionable. Lepers who live by begging have their parents, wives, and children, and it would be an act of cruelty to put them into asylums by force, and the forcible detention of such lepers in asylums will not be in keeping with the taste and temper of the people of this country. Lepers who beg may be prevented from begging publicly. Those lepers alone should be detained in asylums who are poor and have no one to take care of them, or who will express a desire to be put into asylums. Government's object in introducing the Leper Bill will be gained by preventing lepers from selling articles of food in shops and bazars, from serving in offices, workshops, &c., and from bathing in public tanks and bathing platforms. Lepers who do these things are more responsible for spreading the disease than lepers who go about begging. A leper violating any of these prohibitions should be warned for the first offence, fined for the second, and confined in an asylum for the third.

The writer does not think that leprosy has within recent years largely increased in India, and he is not aware of the occurrence of anything which could have led to a sudden spread of the disease in the country.

IV.—NATIVE STATES.

59 The *Pratikár*, of the 21st June, says that it had hoped that this troubled country would enjoy peace under Lord Lansdowne. But fortune never smiles on the unfortunate. Within the short time which has elapsed since his arrival, Lord Lansdowne has done acts which have grieved and astonished the Indians. Lord Lansdowne has not been able to follow a straightforward policy in any act of his. He has fallen into the footsteps of Lord Dufferin. The Burmese difficulty is as great as ever: it has rather increased. The Tibet difficulty still exists; and in addition to all this, Lord Lansdowne has annexed Cashmere—a thing which Lord Dufferin did not dare to do. It does not seem that Lord Lansdowne will earn less disgrace for himself by his annexation of Cashmere than what Lord Dufferin earned by his annexation of Burma. Depriving the Maharajah of Cashmere of his independence is a hateful act, but the making of false accusations against him with a view of justifying that act is still more hateful. How will Lord Lansdowne efface this stigma? Will he say that such acts are in keeping with the established order of things in India?

PRATIKAR,
June 21st, 1889.

60. The *Samaya*, of the 21st June, says that Colonel Nisbet is guilty of committing gross acts of oppression in Cashmere. He insulted the Maharajah openly, and even threatened to keep him in his capital by force. At his instigation the Council of Regency offered a gross insult to Khaja Sana Ulla, a distinguished nobleman of Cashmere, simply because the latter used to visit the Maharajah every third or fourth day. The nobleman was arrested and compelled to give a written assurance to the Council of Regency that he would have nothing to do with the conspirators against the Cashmere State. Colonel Nisbet is, in short, now doing in Cashmere what even Mr. Plowden could not do in the reign of Lord Dufferin.

SAMAYA,
June 21st, 1889.

Prince Amar Singh is no doubt now cursing the hour when he entered into a conspiracy with the Resident to get his brother ousted from the throne. He is now perfectly in the hands of Colonel Nisbet. He ought to sacrifice his life as an expiation for the sins he has committed by rising against his brother.

The Maharaja is about to start for Simla, and it behoves Lord Lansdowne to correct the mistake he has made. People are saying freely that Cashmere has been forcibly and unjustly taken by the British Government. Instead of deposing the Maharajah for five years, it will be proper to restore the Maharajah to his State. But will Lord Lansdowne do it?

61. In reference to the proposals made by the Political Agent of Independent Tipperah to deprive the present Maharajah of that State of his independence, the *Sanjivani*, of the 22nd June, has the following:—Has the spirit of Lord Dalhousie taken possession of the Indian officials? There are annexation schemes on all sides. The Maharajah of Cashmere has been deprived of his ruling power for no fault of his. Those selfish Englishmen, who were for some time past clamouring against the so-called misgovernment in the Cashmere State, have now attained their end. The Maharajah of Cashmere has been deposed and disgraced.

SANJIVANI,
June 22nd, 1889.

The Tipperah Raj.

There is a similar conspiracy in the Tipperah State to depose Maharajah Bir Chand Manikya, the ruler of Independent Tipperah.

Both Cashmere and Tipperah have fallen into the ill graces of the Anglo-Indians on account of the employment of a large number of Bengalis by the Chiefs of those States. The Maharajah of Cashmere vested Baboo Nilambar Mukherji with extraordinary powers, and he was therefore called an incapable ruler. The Maharajah of Tipperah is a worthless man because he

appoints Bengalis to the post of Prime Minister. The report submitted to Government by the Political Agent, Tipperah, shows the existence of a conspiracy in that State. The Political Agent frets and foams at the mention of the name of a Bengali, and abuses Bengalis in filthy language. He complains of maladministration in the Tipperah State. He suggests the appointment of a Governor for Independent Tipperah and of a Manager for the Maharajah's zemindaries situated within British territory, the Governor and the Manager acting under the advice of the British Government. He says that the Maharajah should have no hand in the administration either of the State or of the zemindari. The Maharajah and the members of his family should only get suitable pensions. The Political Agent very kindly recommends that the *Jubaraj* should be appointed as Regent, and that the administration of Independent Tipperah should be placed in his hands. A Minister should be appointed on a monthly salary of Rs. 1,000, and an able Deputy Magistrate (a Hindu of Central or Western Bengal, wholly unconnected with Eastern Bengal, especially Dacca) should be such Minister. The Managership should be given to a European. The post might be offered with the concurrence of the Regent to the late Manager. This is a very good recommendation indeed! Mr. Sandys, the late Manager, was dismissed for embezzling a large sum of money, and the Political Agent wants to employ him again. Could anything be more disgraceful than this?

It is not known what progress the Political Agent's proposal to Government has made, but the sudden downfall of the ruler of Cashmere is calculated to give rise to misgivings in regard to Tipperah. But the writer sincerely believes that Sir Steuart Bayley will not unjustly annex other people's territories. If the Tipperah State had been directly under the Foreign Office of the Government of India, it would certainly have been by this time annexed; but Sir Steuart Bayley is ignorant of the unholy machinations of the Foreign Office, and he cannot therefore, directly or indirectly, deprive the Maharajah of Tipperah of his independence. The Maharajah is therefore requested to be careful and to make better arrangements for the administration of his State. The *Jubaraj* too is requested to bear in mind that he may be created Regent to-day and overthrown to-morrow. He should not therefore suffer himself to be deluded by false hopes and temptations. It appears from the report of the Political Agent (which is published in this issue of this paper) that his sole object is to annex the State and to pension off the members of the ruling family.

DAINIK-O-SAMACHAR
CHANDRIKA,
June 25th, 1889.

62. The *Dainik o Samachar Chandrika*, of the 25th June, says that it has become absolutely necessary to change the present practice of deputing a Political

Resident to every native court in India. If the practice is not changed, what has been done in Cashmere will be soon done in Tipperah. Perhaps it has now become a new policy with Government to depose a native prince first, and then to annex his State in the course of a few years. Now that the ruler of an important State like Cashmere has been deposed, nothing, not even the gods, can save the Maharajah of Tipperah, who will soon become a pensioner of the English. Machinations to ruin the Maharajah have been going on for some time. The Maharajah, however, should, as a last resource, make some proposals to Sir Steuart Bayley for the better administration of his State and His Honour may yet hear him. He may give him an able Dewan. But no good will result if the Lieutenant-Governor lends his ear to the counsels of the Political Resident, and holds the Maharajah incompetent simply because he refuses to be trodden upon by the Resident. The question should be here asked, why did Baboo Sambhu Chandra Mukerjee leave Tipperah? And would he not have been able to do good to the State if he had received support and sympathy?

With Englishmen, might constitutes right, and the writer will not be sorry if they take Tipperah openly. But he cannot understand why they should go on inventing pretexts and adopting crooked measures for compassing this end. The writer has no doubt that the Maharajah will be deposed and a council of regency under the presidency of the heir-apparent will be set up in his place, and that in the course of a year the President himself will incur the displeasure of the Resident. Sir Steuart should beware in time. It seems as if His Honour's good name will be irretrievably lost in this Tipperah affair. By giving out the secret intentions of the Resident in regard to the Tipperah Raj, the *Sanjivani* has earned the thanks of the public.

V.—PROSPECTS OF THE CROPS AND CONDITION OF THE PEOPLE.

63. A correspondent of the *Burdwan Sanjivani*, of the 18th June, quotes Mr. Bolton's statement in his report on the distress in the Diamond Harbour sub-division :—"That the grant of aid in any shape

BURDWAN SANJIVANI
June 18th, 1889.

Distress in the Diamond Harbour sub-division.

to the people except by means of works, unless they are in absolute need for it, is most demoralising, and the proper policy, in the absence of acute distress, is to abstain from action, and to leave them to learn and practise self-reliance," and remarks as follows :—

When the Collector of the district writes thus, there is little chance of Government taking steps to relieve the distress of the people. The Collector admits that widows and other people in the 'sub-division are in distress, but he nevertheless makes no proposal for their relief. His report will, as the editor of the *Statesman* newspaper truly says, not only prevent Government from sending aid to the distressed sub-division, but also discourage the efforts of the public in the same direction.

The people of the country in general, and the people of Burdwan in particular, should interest themselves in the matter of relieving the distress of their suffering brethren, and the balance of the Burdwan Famine Fund should be spent for this purpose.

64. The *Sahachar*, of the 19th June, has the following on the subject of the distress in Bengal and Orissa :—

SAHACHAR,
June 19th, 1889.

The distress in the country and Sir Steuart Bayley's duty.

The time has come for Sir Steuart Bayley to follow the example of Lord Connemara and to visit the distressed places in Bengal and Orissa. Nay, it is no exaggeration to say that the time for doing so is well nigh over. The people of this country entertain a profound regard for Sir Steuart Bayley, and His Honour deserves that regard. But he should bear in mind that times of adversity test a man's real character, and that Sir Cecil Beadon, though an abler ruler than Sir Steuart, and one who did great service to the country, had to leave it amidst the curses of the people, simply because he failed to deal with the famine in Orissa, although he had an excuse to plead for his failure, namely, that he was ill at the time, and that the Board of Revenue and the local officers deceived him. It should be observed here that the local officers have not improved much in this respect since the last great famine in Orissa.

Government has given instructions to its officers to enable them to ascertain what famine is; and it is in pursuance of those instructions that the officers of Government talk of *distress* when there is *severe famine* in the opinion of ordinary people. The other day the Government of Bengal sent a report to the Government of India on the subject of the distress in Patna and other places. In that report the current prices of different kinds of grain have been compared with their prices in 1878, and an attempt has been made to show on the strength of that comparison that there is no

famine yet in the places mentioned above. An Irishman once boasted in London that in his country everything was cheap, and that a dozen eggs could be had there for a penny. And on being asked by some one why did he then leave his country, he replied, though a dozen eggs could be had for a penny, where was that penny to come from? The case is similar with people in this country. It may be true that there is plenty of grain in the country, but it may also be true that the people are too poor to buy it. There was famine in 1870, even though rice sold at the time at Rs. 2 per maund. In 1875 Lord Northbrook fixed the famine price of rice at 10 seers per rupee. Fourteen years have since elapsed, and rice is selling at a still higher price in some places, and yet the officers of Government say that there is no famine in the country. Perhaps they will not admit the existence of famine until they see the roads strewn with the dead and the dying.

Lord Northbrook declared, with the permission of the Home authorities, that Government in this country was bound to protect the people in times of distress. Was that declaration an empty flourish of words? The fact is that Lord Northbrook's famine policy has been quietly abandoned by his successors in the Government of India. There is thus no continuity in the policy of that Government, its profession about a continuous policy having reference only to the construction of frontier forts, the cherishing of suspicions against Russia, and the exclusion of the natives of India from the higher political rights. And this absence of continuity in the policy of Government is most reprehensible.

As regards the present occasion, however, the apparent indifference of Government in the matter of relieving the distress of the people is due not to its hard-heartedness, but to the shortness of the funds at its disposal, all the resources of the empire being spent on the north-western frontier of India, which is after all only a shadow. It nevertheless feels itself called upon to do something for the sake of appearance, and it has therefore had recourse to writing reports like that submitted by Mr. Bolton, which can only give rise to wonder and dissatisfaction among the people. If Government thinks itself unequal to the task of relieving the distress of the people, it should make over the Famine Fund to the hands of the people, and leave them to administer relief in times of distress. Relief administration will be done much more economically by the people themselves than by the Government.

Reference is then made to the relief measures adopted by Lord Connemara in Ganjam, and it is remarked that, though the powers of a Civilian ruler are limited, and his stock of moral courage is small, still there is no reason why the Lieutenant-Governor of Bengal should not behave in the same manner as Lord Connemara on the occasion of the present distress. Of course the case as regards Lord Connemara is somewhat different. He has friends amongst the ministers in England, and can afford to ignore the secret displeasure of the Governor-General at his acts; and on the present occasion he has, moreover, the sympathy and support of the Queen herself. On the occasion of the last famine, the Queen-Empress fervently prayed to God every night to preserve the lives of her peaceful Indian subjects, and on the present occasion she has sent a telegram to Lord Connemara heartily approving the measures which have been adopted by him for the purpose of relieving the distress in Ganjam. This expression of sympathy by the Queen should not be passed by as a piece of empty formality. For as the Queen has no control over the Indian revenue, she must have consulted her ministers before sending her telegram to Lord Connemara.

Sir Steuart Bayley should personally visit the Diamond Harbour sub-division, Angul, Khurda, and other places. According to a corre-

spondent of this paper, who has recently come to Cuttack from Khurda, the distress is at present very great in Khurda, where coarse rice, such as is eaten by horses and cows, is selling at 11 pice per seer. And not even that rice can be had in sufficient quantities. There is an absolute dearth of kitchen vegetables. The roads are crowded with men crying bitterly for food. The correspondent met with some famished men and women in a *chati*, who said that they had got nothing to eat for the last three days. Under these circumstances, it is not meet that the Lieutenant-Governor should spend his time in the hills. His Honour ought to go to Orissa with all possible haste. As there is no distress in East Bengal, no visit to that part of the country is necessary. It is true that rain has fallen in the distressed localities. But as the peasants have no seed-grain, they will be unable to avail themselves of this rainfall to commence agricultural operations. It should be also borne in mind that crops do not grow in a week. Sir Steuart Bayley should imitate the example of Lord Connemara who has done his duty in spite of repeated attacks of fever.

SAHACHAR,
June 19th, 1889.

A special correspondent's account of the distress in the Diamond Harbour sub-division.

65. A correspondent of the same paper, who has recently paid a visit to the Diamond Harbour sub-division, gives the following description of what he has seen there:—

"I alighted at the Mograhat station and started for Joyanagar. As it was raining at the time, I took shelter in the barn of a Mahomedan mahajan of Mograhat. The mahajan, who had no idea of the errand on which I had come to that place, gave the following description of the condition of the crops in the sub-division:—'Last year the average of the paddy crop in the whole sub-division did not exceed 1 anna or 1½ annas. I cultivated 32 bighas of land by the side of this line (pointing to the railway line before him). In former years I got 25 *kahans* of good rice from this land, but this year I have got only about one *kahan*. If you go out a little you will see in the fields stumps of paddy stalks, which will probably lead you to suppose that the average of the last paddy crop was about 2 or 3 annas. But, as a matter of fact, the actual yield was less than that. For as there was no rain at the flowering time of the crop, most of the paddy grains had no substance in them. The same thing happened this year too. You will find proofs of this on all sides. The grain stored up in my barn (*gola*) has all come from East Bengal. There is not in it any grain grown in this part of the country. You may go to any *hât* or *bunder* in the sub-division, but you will find there no paddy locally grown, except a small quantity of seed grain. The people are now living on paddy from Eastern Bengal. The coarse rice, which sold last year at 8 or 8½ *palis* per rupee, is now selling at 5 *palis* per rupee, and the fine rice, which sold last year at 6½ or 7 *palis* per rupee, is now selling at 4½ *palis* per rupee. Even respectable people cannot afford themselves fine rice this year. The distress of the people has become so severe that even rice gruel is being eaten as food. Many have become accustomed to one meal a day, and low caste people cannot procure even one meal a day. At each *hât* day 100 to 200 cows are sold, of which the largest number goes to the *gorkhana*. The *hât* is now even less than half of what it used to be formerly. The number of money-lenders in this part of the country is very small. There are one or two money-lenders in my village, but their capital is small, and they take double the ordinary rate of interest. But they have stopped business this year. Attracted by high prices, many are now selling their supply of paddy who formerly made advances of it.

'All money-lenders have taken to this line of business. There is no lending of paddy, because the prospect of advances being recovered next year is very uncertain. If you go to a registration office you will see that

the taking of money on the mortgage of land is very nearly stopped, and the people are selling their lands often at low prices. The work of registration has increased unusually this year. The people are wailing for want of rain. The salt water from the khal at *Satpukur*, which inundated the country last year, has already found its way into the villages. So, agricultural operations will not be safe even if rain falls in the sub-division.

I was next on my way to Joyanagar through the paddy fields. These fields are perfectly dry, and the soil there is as hard as stone. There had been a shower of rain here a week ago, and the peasants had sown seeds. The seedlings from these seeds—some 8 or 10 finger breadths in length—are nearly dried up in the sun. There are very few amongst them that are green. Still everything may be saved by a timely shower.

Joyanagar is within the jurisdiction of the Bankipur thana. Distress has become very severe in some places within the jurisdiction of that thana. For want of time I could not visit all those places. The condition of the part of the sub-division through which I travelled to Joyanagar is not bad. Some people there have gathered in a harvest of *boro* rice and are living in ease. New straw is to be found upon the roofs of many huts—a sight rarely to be met with this year. The condition of the goats and cows in this part of the sub-division is also better. Stacks of straw are to be met with at intervals. I arrived at the Mitraganj (*hât*). It should be noted here that Mitraganj and Mograhat are the two largest *hâts* in the sub-division. The *hât* at Mitraganj ordinarily occupies an area of 8 to 10 bighas. But it has lost its prosperity this year. Nearly one half of the area over which paddy used to be exposed for sale is now vacant. There are now only a few *kahans* of paddy in the *hât*, and nearly 15 annas of this paddy have come from East Bengal. Whatever seed grain there was in the *hât* was sold before I visited it. The prices of rice here were exactly the same as the mahajan at Mograhat had stated.

There were only 2 *kahans* of straw in the *hât*. This straw was of an inferior quality, a sheaf of it being half its ordinary size, and sold at from Rs. 4 to Rs. 5 per *kahan*. I next visited a shop of European piece-goods. The shop-keeper said that in former years he sold cloth worth Rs. 50 to Rs. 60 for ready money and cloth worth Rs. 15 or Rs. 20 on credit at every *hât*, but this year his business was very dull and amounted only to Rs. 15 in cash and Rs. 5 to Rs. 6 on credit. The keepers of other cloth-shops visited by me said the same thing. I next visited a shop in which plough shafts are sold. According to the keeper of the shop, there are very few purchasers of plough shafts this year. The people have sold their seed grains and agricultural cattle, and what will they do with plough shafts? The keeper of a brazier's shop visited by me said that instead of people purchasing his wares it is he who is constantly purchasing peasants' utensils at one-third of their real prices. The sale of oil, salt and spices has decreased, and the price of pulses has risen. As communication with the sub-division by means of *dongas* (canoes) is stopped, the importation of goods into it has greatly decreased. A few mangoes were seen in the *hât*. There were other fruits, but not in sufficiently large quantities. Firewood was cheap. The price of fish was higher than in previous years.

According to the respectable people of the place, the people of the lower middle class are even more distressed than the peasants. For while the latter can earn their bread by manual labour, the former cannot do so by reason of their false notions of honour and respectability. These people depend for their livelihood chiefly on agriculture and the rent of their lands. Labour is very cheap this year. A labourer who formerly took 5 annas as his wage for one day is now satisfied with 3 or $2\frac{1}{2}$ annas per day. I then paid a visit to the villages of Gandaber and Talmere. There are only 5 or 6 males in the former village, every one of whom except one, has been

incapacitated for work by disease. The village may be properly described as a village of sick men and helpless boys. Every one of the villagers was without food for half a day. Many of them had no clothing sufficient to hide their shame. Almost all the huts in the village are in need of straw thatching, and their inmates have no sort of protection against rain. Those who had more huts than one destroyed and sold them at a nominal price. The widows in the village have from 3 to 7 children. As there are no trees in the vicinity, the villagers get no fruits to live upon. Unable to support their children, many fathers have fled from the village, leaving their wives and children unprovided. Properly speaking there is famine here and not mere distress. Talmere is very nearly in the same condition. The villagers have no means of purchasing their livelihood except by selling fire-wood procured from a forest 13 or 14 miles distant from the village. They go to the forest at 2 o'clock in the morning and return home in the evening.

By the sale of the wood they bring they earn at the most 2 annas per day. In other years these men lived by selling fish. But as there has been no rain this year, fish cannot be had, and there is besides no one to purchase it, even if it can be brought for sale. There can be no doubt that this part of the sub-division stands in need of immediate relief."

66. The *Hindu Ranjiká*, of the 19th June, makes the following observations on Mr. Bolton's report on the scarcity in Diamond Harbour :—

Mr. Bolton on the distress in Diamond Harbour.

HINDU RANJIKÁ,
June, 19th 1889.

Mr. Bolton admits that helpless women and those who depend upon others are suffering great distress, but he declares at the same time that no relief should be afforded by Government, for in that case the people will not learn self-reliance. Will Mr. Bolton then send the people to Pluto's domain to learn self-reliance? Granted that relief should not be afforded in order that the people may learn self-reliance. But why did Mr. Bolton accept the contribution of Rs. 500 made by Maharani Swarnamayi for the relief of the people? Will aid from Government alone make the people forget self-reliance?

Mr. Bolton does not admit that any one had died of starvation in Diamond Harbour. But is not death from eating insufficient or noxious food death from starvation? Mr. Bolton saw several men reduced in body by distress, and on questioning them learned that they had been reduced by diarrhoea. Mr. Bolton perhaps knows that starvation brings on diarrhoea. Did Mr. Bolton enquire whether the diarrhoea from which these men were suffering was not brought on by starvation?

The writer places more faith in the reports of private gentlemen who have made careful enquiries into the distress in Diamond Harbour than in that of Mr. Bolton. It is not distress, but famine that exists in the place, where people can hardly get a meal after two or three days, and where many people live upon boiled tamarind seeds and boiled arums. The wages of labour in Diamond Harbour is 9 or 10 pice per day, and the price of rice is 10 or 11 seers per rupee. Suppose a labourer has three persons to feed, namely himself, his wife, and one child, and that he gets work during four days in the week. By four days' work he gets only 9 or 10 annas. But will he be able to maintain three persons for one full week with that amount? On the lowest calculation he must have 10 seers of rice to serve three persons for one week, supposing them to eat only one meal a day. But 10 annas will procure him only 6½ seers of rice which will serve for four or at most five-meals.

If this is not distress, what is? If this does not demand State relief, what does?

SURABHI O PATAKA,
June 20th, 1889.

67. The *Surabhi-o-Pataká*, of the 20th June, has the following on the distress in the Diamond Harbour sub-division :—
Mr. Bolton's report on the distress in the Diamond Harbour sub-division.

The people of the sub-division are living upon herbs and *kachu* (a kind of irritant root). Thefts are on the increase and are being committed for want of food.

Does not all this prove the existence of unbearable distress? Mr. Bolton has himself said in his report that the poor widows, the orphans, the sick, and those who lived on the charity of their friends and neighbours, are in great distress, and that a small number of peasants find it difficult to procure their daily food, and there are men who are living upon one meal per day or at intervals of two or three days. And this statement of Mr. Bolton is sufficient to prove the unsoundness of his view that the distress is not such as to necessitate Government interference, and that Government aid given at this time will demoralise the people. Perhaps in the opinion of Mr. Bolton those men are learning morality and self-reliance who are being sent to jail for committing thefts under the desperation of hunger.

The perusal of Mr. Bolton's report has made the writer's blood in his veins curdle. Instead of relieving the distress of the famine-stricken, Mr. Bolton has in a manner condemned them as a lazy worthless set of men, and has thus added insult to injury. This is the first time the writer hears that the people of the Diamond Harbour sub-division are lazy. Have not these very people converted the Sunderbuns jungle into smiling paddy fields?

The fact is that Government has no money at its disposal, and it does not admit the existence of famine simply because such admission will compel it to devise means for the relief of the people, a thing which it is unable to do for want of money. The writer is sorry that this heartless behaviour of the Government of Bengal is making the people of the country lose their respect and confidence in their English rulers.

SAMAYA,
June 21st, 1889.

68. The *Samaya*, of the 21st June, says that the outbreak of famine in Bengal, Behar and Orissa has imposed a grave responsibility on the shoulders of Sir Steuart Bayley. If the flattery of the officers

Distress in Bengal, Behar and Orissa.

under him, or any other reason, prevents His Honour from taking steps to protect the distressed people, he is sure to earn a very bad name for himself. News of distress has recently come from Tirhoot. The people there are living upon fruits and roots. The grant of Rs. 20,000 by the Divisional Commissioner for the relief of the distressed will be insufficient for the purpose. It is hoped that the Commissioner will increase the grant.

SAMAYA.

69. The same paper has received the news of terrible distress from Angul. A great many people are daily dying there of starvation. The people in the

Distress in Angul.

Diamond Harbour subdivision have some means of livelihood, inasmuch as a fraction of them, at any rate, can live upon the *boro* crop which they have sown, but the people of Angul have no means of relief left. Their condition is miserable in the extreme.

PRAJA BANDHU,
June 21st, 1889.

70. The *Prajá Bandhu*, of the 21st June, observes, in reference to the telegram sent by the Queen to the Governor of Madras, expressing her sympathy with the

The Queen's message of sympathy.

famine-stricken people in Ganjam, that though this may afford some consolation to the sufferers, it will not bring them any substantial relief. Empty expressions of sympathy cannot be of any use where hundreds are dying of starvation. Could not Her Majesty, if so minded, have adopted measures for granting pecuniary assistance to the sufferers?

71. The *Sulabh Samáchar-o-Kushadaha*, of the 21st June, says that intelligence of scarcity is being received

SULABH SAMACHAR O
KUSHADAH,
June 21st, 1889.

Distress in different parts of Bengal.

from some parts of Behar. Again, a correspondent says that there is terrible scarcity in the Sudder and Narail subdivisions of the Jessore district. Let the Bengal Government be careful from this time, and let it ascertain where scarcity prevails and remove the scarcity in those places. But if the District Magistrates are entrusted with the charge of making such enquiries, and if the enquiries be of the nature of Mr. Bolton's enquiry in Diamond Harbour, the consequences will be ruinous. Would it not be well to associate respectable native gentlemen with Magistrates in the making of such enquiries?

72. The same paper says that Government should promptly make relief arrangements in Orissa. It is said that

Distress in Orissa.

the Lieutenant-Governor will go to Behar to inspect the condition of the distressed people there. The writer implores His Honour with joined hands to pay a visit to Orissa also.

SULABH SAMACHAR O
KUSHADAH,
June 21st, 1889.

73. The *Pratikár*, of the 21st June, says that it is stated that Mr. Bolton has seen no signs of famine in Diamond Harbour. The present policy of the

The distress in Bengal.

PRATIKAR,
June 21st, 1889.

English Government says:—"Do not tell anybody that sloughing ulcers exist, for we have no ointment to prescribe. Come what may hereafter." No officer can under such circumstances publish a real account of distress. Whatever Mr. Bolton may say, the distress in Diamond Harbour has assumed a very severe form. Several native editors and associations are affording relief to the dying people by raising public subscriptions. But a few drops of water will not extinguish a wildly raging fire. Adequate relief measures are necessary. But no such measures can be expected of the Government.

There is distress everywhere in Bengal this year. It is not possible for common people to purchase rice at 10 or 12 seers per rupee. And rice cannot be had anywhere for more than 10 or 12 seers for a rupee. Rice cannot be had at the prices given in the official reports. Government is unwilling to let people know the real state of things, but fire cannot be kept concealed. It is no exaggeration to say that there is distress in every part of Bengal. There is also distress in Ganjam.

It is said that the Lieutenant-Governor will come down to Calcutta within this month and go on a visit to the afflicted places in Mozufferpore. But His Honour has once seen the condition of Behar with his own eyes. On that occasion he found sufficient proof of distress, but he did not make adequate arrangements for relief. Unless visits are followed by relief arrangements, they are rather injurious than otherwise. The expenses of these unfruitful tours are so much loss of money to the people.

74. The *Sanjivani*, of the 22nd June, says that Pandit Siva Nath Shastri and some energetic young men recently visited the Diamond Harbour sub-

A private enquiry into the distress in the Diamond Harbour subdivision.

SANJIVANI,
June 22nd, 1889.

division with the view of relieving the sufferings of the people there. They have visited the most afflicted area, and have ascertained by careful inquiry that 409 persons, belonging to 22 villages, are not getting food every day. They have not ascertained the number of people who are living on one meal a day. The 409 persons who are now starving used to make their livelihood by husking paddy, by working as labourers, and by carrying on agricultural operations. Preparations were being made by the Sadharan Brahma Samaj to relieve the sufferings of these poor people, but on account of the recent rainfall none of them came to work at the relief works. The representatives of the Samaj have therefore been recalled. In the opinion of Pandit Siva Nath Shastri, the

sufferings of the people will be very great in the coming months of Sravan and Bhadra.

BANGABASI,
June 22nd, 1889.

75. The *Bangabási*, of the 22nd June, has the following on the subject of the scarcity in different parts of the country :—

Distress in the country.

I.—Ganjam.

If the officials had shown six months earlier the activity and earnestness in relieving the sufferings of the distressed people of Ganjam which they are now showing, the present critical condition would not have been reached.

II.—Orissa.

In 1866 both Ganjam and Orissa were visited by famine, and Government tried to make light of the dreadful distress. On the present occasion, too, Government is trying to make light of the people's sufferings. Mr. Taylor, the Sub-divisional Officer of Khoorda, in his report, dated the 18th August, announced the existence of signs of distress.

He said :—"Thousands of the poorer people have for the past month been subsisting almost entirely on swan rice, and on wild roots of the several species of *disscorea* (yarns) found in our jungles, leaves of the young *Cassia* plants used as a potherb, and wild berries and fruit gathered in the forest."

And again : "I myself have seen seven or eight thousand starving people."

After the publication of Mr. Taylor's report in the *Calcutta Gazette*, Sir Steuart Bayley made arrangements for visiting the afflicted country. At that moment there was a shower of rain in Orissa, and the officials raised the cry that all fear of famine in Orissa had disappeared.

Sir Steuart next paid a visit to Orissa; and, pointing to the two showers which had just then fallen, tried to pooh pooh the existence of distress in that province. It was, however, pointed out at the time that His Honour had made a mistake in so doing.

But fire cannot long remain concealed under ashes. It was smouldering all this time. People having a knowledge of the country knew from before what the real state of things was. The writer and the Cuttack correspondent of this paper repeatedly warned that the months of *Jaistha* and *Assar* would be a critical period, and Government should take timely measures to avert a calamity. The apprehension is now realised. Dreadful news has come from Orissa this week. The Commissioner of Orissa has asked Government to sanction the opening of relief works in that Province, and it is reported that sanction has been accorded to him. It is also reported that the Commissioner of Orissa has been asked to explain why he had so long suppressed all information regarding the real state of his Province. But knowing as he does what the famine policy of Government is, the writer is not inclined to believe this last report.

III.—Diamond Harbour.

Mr. Bolton is unwilling to help the distressed people of the Diamond Harbour sub-division, because he is not prepared to admit the existence of distress in that part of the country. He says : "I need hardly point out that the grant of aid in any shape to the people, except by means of works, unless they are in absolute need of it, is most demoralising." The writer does not know whether Mr. Bolton's famine policy is also the famine

policy of Government. But he is sure it is not the famine policy of the Famine Commission. The Famine Commissioners distinctly say:—"It accordingly becomes a paramount duty of the State to give all practicable assistance to the people in time of famine, and to devote all its available resources to this end."

Her Majesty the Queen-Empress has expressed a desire that no efforts should be spared to relieve the sufferings of the distressed people of Ganjam; but Mr. Bolton, although admitting the existence of distress among the people of the Diamond Harbour sub-division, is for adopting a very different policy.

IV.—Behar.

Signs of distress made themselves visible in Behar in the month of *Bhadra* last. The first announcement of scarcity in Behar was made in the *Gazette of India*. When the matter assumed a serious form Sir Steuart Bayley visited the province. Sir Steuart could not pooh pooh the existence of scarcity in Behar, but His Honour could not, for want of funds, take active measures to relieve people's sufferings. His Honour entrusted the duty of relieving the people to the Maharajah of Durbhunga and other zemindars, and to the District Boards. They did their best to discharge the duty entrusted to them. But the suffering of the people became so severe in the latter part of Jaistha that the relief arrangements then existing were insufficient to meet the requirements of the occasion. The number of labourers on the relief works has increased from 32,000 to 46,000. The distress is not now confined to North Behar, but has spread all over that province. Government should no longer remain inactive, but should give all practicable assistance at this time of dreadful calamity.

76. A correspondent of the *Bangabási*, of the 22nd June, complains of scarcity of food and water at Gopinathpur, in Bogra. The water in the tanks has dried up, and three-fourths of the people who were able to grow some corn have already eaten it up.

BANGABASI,
June 22nd, 1889.

77. Another correspondent of the same paper complains of scarcity of food in the Jalamutha and Sujamutha pergunnahs in Midnapore. The mahajans do not lend paddy even on the security of land and other properties. The relief given by Government is inadequate. The condition of the people is most deplorable. Rice is selling at 13 or 14 seers per rupee, and *boro* rice at 16 seers per rupee.

BANGABASI.

78. The *Navavibhakar Sádharaní*, of the 24th June, says that western ethics is a very elastic thing. Poor people may be dying in numbers of starvation under one's eyes, and western ethics will forbid the beholder of the sad spectacle to pay any heed to it. But if this be good morality, it must be difficult to say what bad morality is. Hundreds of people are dying of starvation in the Diamond Harbour sub-division, and there is wailing on all sides. But on the people's asking Government to open relief works, Mr. Bolton, who is well versed in western ethics, is gravely saying that relief works should not be opened even at this time of severe distress, for if that is done the people will not learn the valuable lesson of self-reliance. Is such the generous teaching of western ethics? Recently certain persons of Diamond Harbour were placed on trial before Baboo Bankim Chandra Chatterjee on the charge of having manufactured salt. The evidence went to show that they had been keeping body and soul together by eating boiled tamarind seeds and like food, and that they had been therefore compelled to manufacture a very small quantity of salt for their own use. Baboo Bankim Chandra is one of

NAVAVIBHAKAR
SADHARANI
June 24th, 1889.

the brightest ornaments of Bengal, and the writer could not even dream that a highminded man like him would be able to inflict the penalties of the law upon such men.

Whatever credit Mr. Bolton may take to himself by his appeal to the teachings of moral science, he should carefully consider what it is that makes people immoral. Crime increases in proportion to the severity of distress, and so whatever the lesson of self-reliance that may be taught by distress its value as an improver of morality should be very clear indeed. Western ethics will perhaps attain its highest development when the unfortunate Bengalis die of starvation. Poor people have no business to live.

Mr. Bradlaugh questioned Sir John Gorst in the House of Commons about the distress in Ganjam. Sir John Gorst stated in reply that there was great distress in Ganjam, and that nearly 13,000 persons had died in that distress. Mr. Bradlaugh asked whether the distress in which 13,000 persons die is not famine. Sir John Gorst made no answer. This shows the unwillingness of the whole official body from the Secretary of State down to the Deputy Magistrate to utter the word *famine*.

In his report on the distress in Diamond Harbour, Mr. Bolton says that there is no distress there which can be called famine, and at the same time declares that relief works have been opened for the relief of the labourers. He has not ventured to question the correctness of the reports of the distress given by the editor of the *Hope* newspaper and by some Missionaries. It is a hopeful sign that native editors have for a time taken leave of topics like the Irish Land League and the Russian Czar, and have addressed themselves resolutely to the task of publishing reports of the distress. The officials will no doubt pooh pooh what they say, and one or two among them may perhaps be punished on the charge of having made false statements. But truth will triumph in the end. But however the officials may behave, the writer has great confidence in the English Government. For no nation of the civilised world in this enlightened age is employed like the English in doing the offices of kindness and benevolence and in looking to the welfare of subject nations. The natives should therefore try their best to make the existence of distress amongst them known in Parliament.

SOM PRAKASH,
June 24th, 1889.

79. The *Som Prakash*, of the 24th June, says that it has been conclusively proved by the enquiries made by the *Statesman* and the *Mirror* and other papers that there is real distress in the Diamond Harbour sub-division, and that the people there

The *Indian Daily News* newspaper on Mr. Bolton's report on the distress in the Diamond Harbour sub-division.

deserve to be helped by Government. This being the case, the *Indian Daily News* newspaper's advocacy of Mr. Bolton, who reported that there was very little distress in the sub-division, can only proceed from the desire of the editor of that paper to stand well in the eye of Government. As for Mr. Bolton, there is not a man who does not believe that his object in making light of the distress was to secure credit and high office for himself by making it possible for Government to avoid the cost of famine relief. Government must be said to have lost its sense of duty if it believes with the *Indian Daily News* that the reports of distress in Diamond Harbour published in the *Statesman* are exaggerated. It is sickening to think that at a time when the people of the country are wailing for food, the high officers of Government are enjoying repose at Darjeeling. Mr. Bolton has stated in his report that though the people of the sub-division are in distress, still they should be let alone that they may learn to shift for themselves. Is this the highest lesson which Christianity has to give to its followers? That man is certainly "most cruel—nay, he is the disgrace of human society,"—who, instead of taking steps to save a man in distress, leaves to the distressed man the task of saving himself as best he can.

SOM PRAKASH
June 24th, 1889.

80. A correspondent of the same paper says that the rain which fell for the last four or five days had brightened the prospects of agriculture at Khasmara, in the district of Howrah. But as heavy showers are still falling at short intervals, the people are apprehensive lest the crops should be destroyed by excessive rainfall this year too. The excavation of the khal across the *bada* (marsh) had to be stopped in consequence of excessive rain. Its completion will be a great gain to the agriculturists, because it will prevent inundation and consequent loss of crops.

Prospect of the crops at Khasmara,
in the district of Howrah.

VI.—MISCELLANEOUS.

81. The *Burdwan Sanjivani*, of the 18th June, says that the Indians will give a hearty reception to Prince Albert Victor when he comes to India.

Prince Albert Victor's proposed
visit to India.BURDWAN SANJIVANI
June 18th, 1889.

82. The *Samaya*, of the 21st June, says that it has received ample proof of the largeheartedness of Lord Connemara. His Lordship has left the repose of a hill station in this trying season, and is engaged in visiting the distressed places in Ganjam. He caught fever by disregarding the changes of weather when engaged in this work of benevolence. The writer was sorry to hear of his illness, and is now equally glad to hear of his recovery.

Lord Connemara.

SAMAYA,
June 21st, 1889

83. The following is a full translation of an article headed "the Shylock Englishman" in the *Praja Bandhu*, of the 21st June:—The Englishman hankers after money. Of what are they not capable who cannot earn their bread on the other side of the sea, who for their daily bread commit robbery and do various unrighteous acts, who trampling on dharma, casting dharma into the waters of the British channel, and employing unrighteous means expect to grow rich with money earned in exchange for their wives' chastity (if any, for it is our belief that the word chastity has almost no meaning among Englishmen), who can take ten thousand rupees by giving a kiss in a public place—in a bazar? Either those that do not get food to eat in their own country, or the sons of those who have suffered lifelong hardship, come to our country, and becoming high officers exercise authority over us. Just as a poor man nursed in the lap of lifelong misery is puffed up with pride when he comes into the possession of vast wealth, and just as the small body of such a man unable to contain the measure of his pride bursts, and the man himself is seized with a daily increasing greed of money, so it is with the English. The Englishman hankers after money. For the purpose of gaining money the Englishman is taking everything. He does not in the least scruple to suck dry the life-blood of our country. In a previous issue, we have called him the Englishman a merchant. This has wounded him to the quick, and he is sending a translation of our article to the Secretary of State. He is trying to destroy the liberty of the press by sending specimens of the writings which appear in the Bengali newspapers. That Englishman is not merchant, that Englishman means Shylock.

'The Shylock Englishman.'

PRAJA BANDHU,
June 21st, 1889

Who says that the Englishman is not a Shylock? They are meaner even than that who are selling justice, who on the plea of being our preservers of the peace (*durwans*) are forcibly taking away our money in various ways, who on the pretext of defending our country do not in the least hesitate to place burdens on our shoulders, who are ruining our country with liquor, owing to whom, rich and poor alike find it impossible to lay by anything? Who has ever heard that the English have laboured sympathisingly for their subjects, for the happiness and prosperity of their

subjects? Act IX must be passed, because the Bengali newspapers disclose the secrets of Englishmen. Liquor is sold, because English liquor vendors must have food to eat. They sell justice, because big Englishmen must earn a livelihood. They preserve peace amongst us for their own convenience. Again that odious Act must be passed for the benefit of the soldiers. Self-interest is the cardinal *mautra* (formula) of Englishmen. For self-interest the English move and speak. And where the English are insulted, and where that hateful instinct of theirs does not find free scope, there they lick the feet of the victor. For what did they ruin Theebaw and make him a street beggar? Was not that also done in the interest of Englishmen and for the sake of money? They are about to ruin Cashmere and make him weep as long as he lives. And for what? Is it not at the advice of the Resident and for the sake of money? And why did they one day make the Holkar weep? Was not that also for the sake of trifling money?

Next comes the question of State honours, the salutes and the titles. This is a new source of income which the English have hit upon. Our native princes are dunces, and though they understand what the blood-sucking Englishmen are, still they act in a manner which seems to say that they do not understand them. Or it may be that they have bound their hands and feet in such a manner that they have no other way left them, and that is why they are pouring heaps of money at the feet of the all-robbing Englishmen for the sake of obtaining salutes. For the sake of shortlived honours, they consider themselves the basest of the base and help to increase the pride of Englishmen. Fie upon the native princes! You are princes; in wealth, in honour, in birth and in character, in all respects, you are superior to Englishmen. Honoured with the honours which they confer upon you, you are destroying the honour of those noble families of yours. Why do you expect to receive honours at the hands of the people who for the sake of lucre do not hesitate to do even the most hateful acts? Why follow them like a shadow? Once think of the high honour which was enjoyed by your ancestors, when their power used to make all India—not to speak of the English who are but the smallest of the small worms—tremble with fear. (Our belief is that compared with the heroes to whom India gave birth, English heroes are nowhere.) What honour had you then and what honour have you now? Do not you yourselves lose that glory of India—do not adopt the vocation of a low people, and thereby learn to behave like a low people.

It was only for the purpose of destroying our prestige of noble birth that the English first came to our country in the guise of merchants. The first thing they have done on coming to our country has been to excite cupidity in us. The commodities they deal in are the draining away of money, the impoverishing of the people, and encouraging base instincts in us. Having lived for upwards of a century in a state of slavery, we have in a considerable measure imbibed the Raksha-like pursuits of Englishmen. We cower at the sight of Englishmen, and the English do not cower at the sight of our princes. When we go to visit Englishmen we bow our heads. Refer to history and learn how they held their heads low before our princes and stood like wooden puppets. The English are committing oppression on us at every step, and shall we say nothing? Shall we not speak even of that oppression which has become intolerable and which we cannot bear to see any longer? We shall not be able to maintain silence so long as there is this life in us. There is in this heart no fear of Governmental punishment or of death. If the smallest measure of good to the country can be done only by suffering lifelong misery, and by suffering death brought on by want of food and sleep and the tortures of Englishmen, we will not fear to do even that. In spite of that, we shall tell people that Englishmen are robbers, and do our duty. Shall we not tell our readers that for which with loads on our heads we go about the country every week? Yes, we shall

tell people that oppression is committed upon native princes. The Resident, as an evil spirit, has taken complete possession of them. The Foreign Office at Calcutta gives instructions to that evil spirit, and the evil spirit acts accordingly. Anything done amiss the Foreign Office bears. You are a prince, you are not authorised to keep more than two or three hundred troops. But you pay the money, and we shall keep troops: if necessity arises, we shall assist you with those troops. All this is untrue. Is this common oppression on the part of the English? Soliders are engaged with my money, but when occasion arises, it is difficult for me to obtain their services. How many princes feel sorry at this, it is hard to say. We heard this complaint many times! About twenty years ago the English put great pressure upon the Holkar who keenly felt this sorrow at that time. And well might he feel it. Even the dust gets itself avenged for insult done to it. Is it to be wondered at that the old Holkar should at least feel grieved at it? For all these reasons we consider the Englishman to be a "Shylock," or even a baser character; because even Shylock was anxious to have his pound of flesh after a trial, but the English are unwilling to agree even to a trial. Fie upon English rule! Fie upon their giving of education! What Dinabundhu wrote about the indigo-planters exactly applies to the English: "If it be an act of merit to kill a milch cow for the purpose of making a present of shoes made of its hide," then are the English also righteous, and there cannot be the least doubt that then are the English entitled to earn a good name for the ruin which they are bringing upon us by giving us education.

84. The *Sulabh Samáchar o Kushadaha*, of the 21st June, says that various complaints are being heard against Mr. Pearce, Manager of the tea-garden in the village Kumvir, in Cachar. It is said that he has the coolies oppressed by his peons and chowkidars. He forces non-agreement coolies to execute agreements, and if any one among them wishes to have recourse to the law he does not let him go out of the tea-garden. Many other complaints are heard against him. It is hoped that the Chief Commissioner will keep an eye on this Manager.

SULABH SAMACHAR-O-
KUSHADAH,
June 21st, 1889.

85. The same paper entreats Sir Steuart Bayley to enquire into the past life of the Mahanta of Tarkeswar, and to make over the management of the immense wealth of Tarkeswar to a fit man.

SULABH SAMACHAR-O-
KUSHADAH.

86. The same paper says that a perusal of the petition which has been submitted to the Lieutenant-Governor by the ryots of certain villages against Mr. Selby, the Manager of the Nowhatta Indigo Concern in Jessore, is calculated to lead one to suppose that the Jessore district is a separate State by itself and forms no part of British territory.

SULABH SAMACHAR-O-
KUSHADAH.

There are many educated as well as rich gentlemen in the zemindaris of the Nowhatta Concern, but they are powerless in the face of the irresistible authority of the Manager. The cultivators, who, in times of difficulty, receive petty advances from the Manager in the shape of earnest money for the cultivation of indigo, do not venture to say anything against him when they are oppressed. This is why no one knew of the oppressions so long. But now the violence of the oppressions has increased, and the oppressions have become known.

The writer has heard that one day the Manager ordered a barber to shave some coolies of the factory belonging to the Buno population of the place. The barber who shaves only Brahmins and Kyasthas refused to do so. Enraged at this the Manager gave orders that the barber should be compelled to leave his home. But the barber was saved that time by the interference of nearly 50 gentlemen of the village.

At the latter end of October last a gentleman was passing by the indigo factory with his umbrella open, when a man of the Manager shouted out, "who goes there with his umbrella above his head? shut your umbrella—no orders." The writer knows of many other things of this nature which need not be mentioned here.

It is hoped that the Lieutenant-Governor will make a careful enquiry into the Manager's oppressions. But the enquiry should not be entrusted to the Magistrate of Jessore. The probability is that Mr. Selby and the Magistrate are bound to each other by many ties, and an enquiry by the latter therefore is not likely to do much good.

EDUCATION GAZETTE,
June 21st, 1889.

87. The *Education Gazette*, of the 21st June, says that there is no truth in the *Dacca Prakash* newspaper's statement that famine in India is due to the exportation of grain from the country by English merchants (See Report on Native Papers for week ending 22nd June 1889, paragraph 56).

For, in the first place, there was famine in India even in those days when there was little or no exportation of grain from it, and, in the second place, if famine and the exportation of grain were casually connected, there should be famine in every country which exports grain. Speaking generally, it may be said that the stoppage of the exportation of grain from a country tends to diminish the quantity of grain grown in it.

PRATIKAR,
June 21st, 1889.

88. The *Pratikar*, of the 21st June, says that Government is determined not to accept the advice of the people, to pooh pooh the truths they say as falsehoods, to take their cries for sham wailings, and when they die to make itself believe that they die with the object of harassing it. There is famine in the country, and people are dying of starvation. But tell this to Government and it will deny the existence of distress. Government has been seen to do so every time that famine has visited the country. If the people complain of oppressions committed by the officials, Government will not believe the charge in spite of a thousand proofs. Notwithstanding the promise of not making race distinctions, race distinctions are made between natives and Europeans in the law courts. In everything the natives are subjected to great hardships. All this greatly pains the natives and has filled them with despair. They always say mournfully that death is preferable to a life like this. Government does not remedy these evils even when it is earnestly entreated to do so? How is this state of things to be remedied? The thought is greatly exercising the writer.

89. A correspondent of the *Bangabasi*, of the 22nd June, reports the ravages of tigers and wild boars at Naurashi, a village in the Rungpore district. The village is overgrown with dense jungle, and a large number of cattle are being destroyed by wild animals every day.

BANGABASI,
June 22nd, 1889.

90. A correspondent of the same paper says that Augrali is an important village in the Bongong sub-division of the Jessore district. The village in question is situated at a distance of three miles from Bongong, but mails are delivered in it at an interval of two days. The want of roads is keenly felt by the villagers, and although their grievance was several times brought to the notice of the Sub-divisional Officer of Bongong, nothing has been done to remove it. The village is overgrown with dense jungle, which has become the abode of tigers. A large number of cattle has been destroyed by these wild animals.

BANGABASI,

SANJIVANI,
June 22nd, 1889.

91. The *Sanjivani*, of the 22nd June, is glad to hear of the arrangements which are being made for the approaching visit of Prince Albert Victor to India. A distinguished Englishman's

Prince Albert Victor's proposed visit to India.

visit to India means a large waste of India's money and the impoverishment of many Rajahs. But Prince Albert Victor's visit to India will, without involving any very large expenditure of money, enable him to gain a knowledge of the country. And as the Prince may in time become the ruler of India, much good is expected from this visit of his to the Indian Empire in the prime of his youth.

92. The *Sánti*, of the 26th June, says that abusing Government has now become a besetting vice of the native press. All acts of Government are condemned indiscriminately, and its motives are questioned at every step. The *Prajá Bandhu*, a newspaper published at French Chandernagore, is the worst offender in this respect. In the course of an article published in a recent issue on the subject of the secret sale of liquor at night in the groshops of Calcutta, the editor of the paper went out of his way to abuse Government in the most intemperate language. The *Bangabási* is a much better paper, but it too is in the habit of abusing Government and questioning its motives. In speaking of the Lushai expedition in a recent issue, the *Bangabási* wantonly accused Government of harbouring intentions against the independence of the Lushais.

This sort of intemperate writing is mischievous. The Government of this country has no doubt many defects, and it is the duty of the press to suggest means for their removal. Besides considering the way in which the administration of India is carried on, no individual officer can do anything of his own will. He derives his authority from his superiors, who in their turn derive their authority from still higher officers. Even the Secretary of State for India can do nothing without consulting the representatives of the English nation assembled in Parliament. Such being the case, it is most improper to hold any particular officer responsible for acts done by him. But this is precisely what the *Bangabási* has done. As for the English nation the writer can say, without any fear of contradiction, that none of its acts reveal any intention on its part to ruin India. Though the English occasionally give preference to the interests of their own countrymen over those of the people of this county, still they cherish at heart the well-being of their Indian subjects, because it is their interest to do so. Under these circumstances, the abuse of Government by the native press is most shameful, and is calculated to make the Government its enemy.

SANTI,
June 26th, 1889.

URIYA PAPERS.

93. The *Samvadbáhiká*, of the 6th June, has obtained information to the effect that about 200 deaths from cholera have occurred in Basudepur, Sabarpur, Balinagar, Binaikpur, Makbalpur, Narsingpur and Suagram villages of the Balasore district.

SAMVAD BAHIKA,
June 6th, 1889.

94. The *Dípika*, of the 8th June, states that 3,000 persons have died of cholera in the Tributary State of Nayagurh.

DIPAKA,
June 8th, 1889.

95. The *Uriya and Navasamvád*, of the 5th June, regrets to find that the number of men and women for whom relief works have been organised in the Bhograi centre of the Balasore district is continually increasing, and expresses a hope that the charitable public may be found equal to the occasion.

URIYA AND
NAVASAMVAD,
June 5th, 1889.

UTKAL DIPAKA, AND
DIPAKA,
June 8th, 1889.

96. The *Utkaldípiká* and *Dípaka*, of the 8th June, urge that the District Board of Cuttack ought to follow the example of the Balasore District Board in granting money for the relief of the poor and helpless. They point out that it is a sacred and important duty of the Board which they must not neglect in any way.

DIPAKA,
June 8th, 1889.

97. The *Dípaka*, of the 8th June, is happy to announce, for the information of the public, that the Rajah of Kanika, now residing in Cuttack, has undertaken to feed a considerable number of the poor and famished every morning. It exhorts other gentlemen of means to follow his example and to supply clothes to such of them as are almost naked.

UTKALDÍPIKA,
June 8th, 1889.

98. The *Utkaldípiká*, of the 8th June, states that the attention of the Superintendent of the Tributary Mehals has been directed to scarcity in Angul, as he has undertaken to send rice, worth rupees one thousand, to that State, but the writer thinks that this will be an ineffective measure of relief. The writer is also of opinion that the Superintendent should now personally visit the affected parts of the country.

UTKALDÍPIKA AND
DIPAKA,
June 8th, 1889.

99. The *Utkaldípiká*, and *Dípaka*, of the 8th June, regret to find that the Telingabazar in Cuttack town, which is densely populated, was suddenly burnt down, whereby a large number of men and women have been reduced to a pitiable condition. The coolies and the officers of the local municipality, though present on the spot, could afford no adequate relief for want of water in the neighbourhood. The *Utkaldípiká* suggests that as Telingabazar forms an integral portion of the Cuttack khas mehal, and as Government stands to its occupants in the relation of a landlord, it ought to render pecuniary assistance to such of them as stand most in need of it, and thereby adopt the general practice of the country as existing among landlords and tenants, viz. tender of assistance in times of need and difficulty.

DIPAKA,
June 8th, 1889.

100. The *Dípaka*, of the 8th June, regrets to observe that a gentleman from Bengal has been appointed to hold the second mastership of the Balasore Zillah School, though competent natives of Orissa are available to file such vacancies, and though one such native was already nominated by the Joint Inspector of Schools, Orissa Division. This is on the very face of it, very discouraging to the Uriyas.

UTKALDÍPIKA,
June 8th, 1889.

101. The *Utkaldípiká*, of the 8th June, approves of the proposal of the Director of Public Instruction to maintain the present strength of the Seebpore Engineering College by securing funds from the abolition of the Calcutta Hindu School.

UTKALDÍPIKA.

102. The same paper is aware that Mr. A. E. Staley has been deputed to Orissa to draw up a new scheme for future administration of justice in the Scheduled Districts and Tributary States of that province, but before committing themselves to any novel policy of administration, the writer observes that Government should give notice of their plan to the public in time, and carefully consider the objections, if any, of the Tributary Chieftains, who, being interested parties, may be affected thereby.

103. The *Samvadbāhikā*, of the 12th June, and the *Uriya and Navasambād*, of the 13th June, are informed

SAMVADBAHIKA,
June 12th, 1889.

Improved agricultural prospects in Bhograi and Balasore.

that a desirable and seasonable rainfall has resulted in a reduction of the price of rice

and paddy in Bhograi in Balasore, and that the cultivators have now turned their attention to their natural avocation. The number of those that are in receipt of alms and other aid in the relief centres of Bhograi and Dehurda may therefore decrease gradually. Both the papers bear ample testimony to the disinterested labour of Babu Kailash Chandra Rai Mahasaya of Dehurda, who has proved himself an able and useful Assistant to the Magistrate of Balasore in the management and superintendence of relief works in that part of the district.

104. The *Utkaldīpikā*, of the 15th June, states that a considerable number of the famished beggars of

UTKAL DĪPIKA,
June 15th, 1889.

Raja Baidyanath's *annachatra* in Cuttack town.

Cuttack town, who were in receipt of aid from the *annachatra* of Raja Baidyanath

Pandit, have gone to their native villages to attend to agriculture, the late rainfall having revived their hopes and spirits. The Raja has been obliged to close his *annachatra* from want of sympathy from the Cuttack Magistrate.

105. The same paper and its contemporary the *Dīpāka*, of the 15th June, take an appreciative notice of a

UTKAL DĪPIKA.

A public movement in Cuttack for relief of distress.

public meeting, held lately at Cuttack under the presidency of the Revd. Father

Rae, the Minister of the Local Roman Catholic Church, whose object was to collect donations for the relief of about six hundred famished men and women, to accommodate whom in the rainy season small sheds in the isolated parts of the town were, in the opinion of the committee, very necessary both on grounds of sanitation and economy. They hope that the Cuttack Municipality and the Magistrate-Collector of that district will assist to the best of their power the managing committee appointed by the general meeting, to whom the maintenance and preservation of a large number of their fellow beings have been entrusted.

106. The *Utkaldīpikā*, of the 15th June, holds up for imitation by her countrymen the noble example of a

UTKAL DĪPIKA,
June 15th, 1889.

A charitable Uriya lady.

charitable Brahmin widow of Banpur in

Khordah, a lady of ordinary means, who has maintained 1,500 souls for twenty days by causing two tanks to be excavated and by other means.

107. The Bamra correspondent of the *Uriya and Navasambād*, of the 12th June, states that distress due to scar-

URIYA AND NAVA-SAMVAD,
June 12th, 1889.

Distress in Angul.

city is increasing day after day in Angul.

The *Utkaldīpika*, of the 15th June, has been credibly informed that the number of men and women who are in destitute circumstances and stand in need of relief in that State may be estimated at 70,000 souls. The setting in of the rains may, it is true, diminish the number to a certain extent, but cultivators, as a general rule, can never attend to their legitimate duties without a sufficient quantity of seed in stock and without a reasonable sum of money in hand, possessions of which they have been bereft by dire scarcity. It therefore entreats the Superintendent of the Tributary Mehals to supply the cultivators in Angul with seed and money in advance.

108. The *Samvadbāhikā*, of the 13th June, reports that Maharaja Dhanunjay Bhanj Deo of Keonjhar has

SAMVAD BAHIKA,
June 13th, 1889.

Private relief works in Keonjhar.

opened relief works in his killah by under-

taking to excavate tanks and an artificial stream, and to construct embankments and roads, and brings his public spirit and devotion to the welfare of his subjects to the notice of the authorities.

UTKAL DIPIKA,
June 15th, 1889.

109. The Baramba correspondent of the *Utkaldipiká*, of the 15th June, gives a detailed description of the

Private relief works in Baramba.

measures which the Manager of that killah,

though under the necessity of borrowing Rs. 10,000 from Government, has adopted to procure employment and provision for those among the subjects of that State whom a year's failure of the crops has rendered poor and destitute.

UTKAL DIPIKA.

110. The same paper, though greatly relieved to learn that the

Deaths in the Ganjam famine. A railway line along the coast of Orissa.

Governor of Madras, after paying a visit to Ganjam, which forms an integral part of

Orissa, has issued orders for the adoption

of proper relief measures for the maintenance and protection of those of the natives of that district whom a terrible famine has reduced to a helpless state, asks in a serious tone, "who is to be held responsible for the deaths that have been due to scarcity in Ganjam up to date?"

The *Dipáka*, of the 15th June, however, hopes that Lord Connemara will try his best to induce the Governor-General of India to connect Madras with Orissa by a coast railway, without which no famine of any great dimension in any of the intermediate districts can be effectually dealt with, while its contemporary the *Utkaldipiká* of that date grows despondent on the receipt of intelligence to the effect that no company is at present willing to undertake the construction of the Benares-Pooree line which has been already surveyed and estimated by Government.

SAMVAD BAHIKA,
June 13th, 1889.

111. Next to scarcity of food, cholera forms the important subject

Cholera in the Balasore district.

of notice in the Native Papers of the week under review. The *Samvadbáhiká*, of the

13th June, is of opinion that cholera is so virulent in the Balasore district that of those that are attacked only two per cent. recover.

DIPAKA,
June 15th, 1889.

112. The *Dipáka*, of the 15th June, has been informed of a similar

Cholera in the Cuttack and Pooree districts.

state of things in Patia and Banki of the Cuttack district, and in Bhubaneswar of the Pooree district, which it attributes to a sad

want of drinkable water.

UTKAL DIPAKA,
June 15th, 1889.

113. The *Utkaldipiká*, of the 15th June, creates, however, a sensation by announcing that about 60 persons

Cholera mortality in Angul.

die of cholera every day in Angul, which is

looked upon as a natural consequence of starvation.

DIPIKA,
June 15th, 1889.

114. The *Dipiká*, of the 15th June, proposes to abolish all girls'

A technical school in Cuttack.

schools, pathsalas and makhtabs within the Cuttack Municipality, except one model

pathsala and one model makhtab, and out of the savings thus effected, to establish a technical school for the study of the practical arts.

ASSAM PAPERS.

SILCHAR
June 17th, 1889.

115. The *Silchar*, of the 17th June, says that Government has praised

Jail Officers in Assam.

Babus Chaitanya Charan Dey of Sylhet, Ram Lal Acharjya of Gauhati, Navakrishna

Mukhopadhyaya of Tejpur, Bepindra Nath Konjilal of Shillong, Manoram Das of Majuli, Basanta Kumar Sarma of Silchar, and Munshi Maharya of Debrugar, for having done good service as jail officers. They may be good officers in the eyes of Government, but they are unquestionably 'guilty' in the eyes of God and the prisoners. The character of Babu

Basanta Kumar of Silchar is well known, and as he is one of the officers praised by Government, what the character of the other officers similarly praised must be may be easily guessed.

116. The same paper refers to the atrocities alleged to be committed by Englishmen in Upper Burma, and makes the following observations :—

English atrocities in Upper Burma.

SILCHAR,
June 17th, 1889.

“English historians are not satisfied with what they have done in the way of describing the atrocities of Sirajuddoula. But the heart aches and a thrill passes through the body in describing the cruelties perpetrated by hundreds of Sirajuddoulas made of the same flesh and blood as they (the English historians) are made of. Who shall hear our cry? The Sirajuddoulas mentioned above are behaving in the same beastlike manner as the sepoy did on the occasion of the mutiny, when they killed Englishmen, Englishwomen, and English children like so many beasts.

“As the heads of hundreds of goats are chopped off at Kalighat, so the same thing is being done in Burmah, with human heads. One officer has, in the course of a single year, beheaded a hundred human beings. Another officer has taken the life of a man in order to please the brother of his mistress! And a third has hunted down like game nearly all the men, women, boys and girls of a village. Alas! Burma has been denuded of Mugs as completely as the world was denuded of Kshatriyas (by Parsauram). Perhaps peace is now established in Burma for ever. Bravo Englishmen! O English Missionaries! where are you now? Is it because you are so extraordinarily humane that Burma has been deluged with the blood of the Mugs? O Queen mother! you are truly kind-hearted. We have heard many instances of your kindness. But what can you do? Like Sita you are confined in the country of the Rakshasas. We do not know, O mother, the extent of your majesty. If you have the power, then abolish the representative form of Government and abolish Parliament. There is no use having so many men to conduct the administration. Take into your service men who are as kind-hearted as you are, and let your subjects enjoy the happiness of heaven in this world. We do not wish to live under the rule of these Rukshasa-like officers.”

117. The same paper says that some men are in the habit of crediting Englishmen with having done a good many things solely for the comfort and well-being of the people of this country. But these men are mistaken.

India under English rule.

SILCHAR.

For, in point of fact, the English have done absolutely nothing solely for the purpose of advancing the interests of the people of this country. It is true they have given them English education. But they have done so simply to make them fit for their own service. They know that it is impossible for them to carry on the administration of the country with a purely English agency, and that they must have the people of the country to help them in carrying on the ordinary business of the Empire. But as the people cannot be of any use to them without reading English, they have been compelled to give (the latter) English education. Steamers and railways are often pointed to as things which have conduced to the well-being of the people of India. But it should be borne in mind that the convenience which has resulted to the people from steamers and railways is more apparent than real, and is often purchased at heavy cost. Have not these steamers and railway lines been the means of draining the country of its riches? Have they not induced the people to part with the produce of their fields for the

sake of money? Are not these therefore the indirect causes of famine which now visits the country year after year.?

The poverty of the people has become so great under the English rule that when the English will have done with their purchases and sales and left the country for good the so-called works of their civilization—their steamers, their railways, and everything else will disappear with them. And the people will then take refuge in everlasting sleep with their currency notes and Company's papers nestled in their breast. Some may point to the bestowal of high offices, such as High Court Judgeships, &c., on the natives of India, as instances of English justice. But it should be borne in mind that these occasional acts of justice to the people of India are done simply for the sake of the Queen's proclamation. One does not know how the country would have fared if that proclamation had not been issued.

SILCHAR,
June 17th, 1889.

Mr. Twidale.

118. The same paper says that Mr. Twidale has entered into his judicial duties quite recently, and it will be well for the people of Silchar, if only trifling cases are made over to his file. The mischief done by his decisions is increased by their confirmation on appeal. Another defect in connection with the administration of justice in Assam is that cases mutually dependent are often tried by different judicial officers.

CHUNDER NATH BOSE,

Bengali Translator.

BENGALI TRANSLATOR'S OFFICE,
The 29th June 1889.